

Rev. Faulks

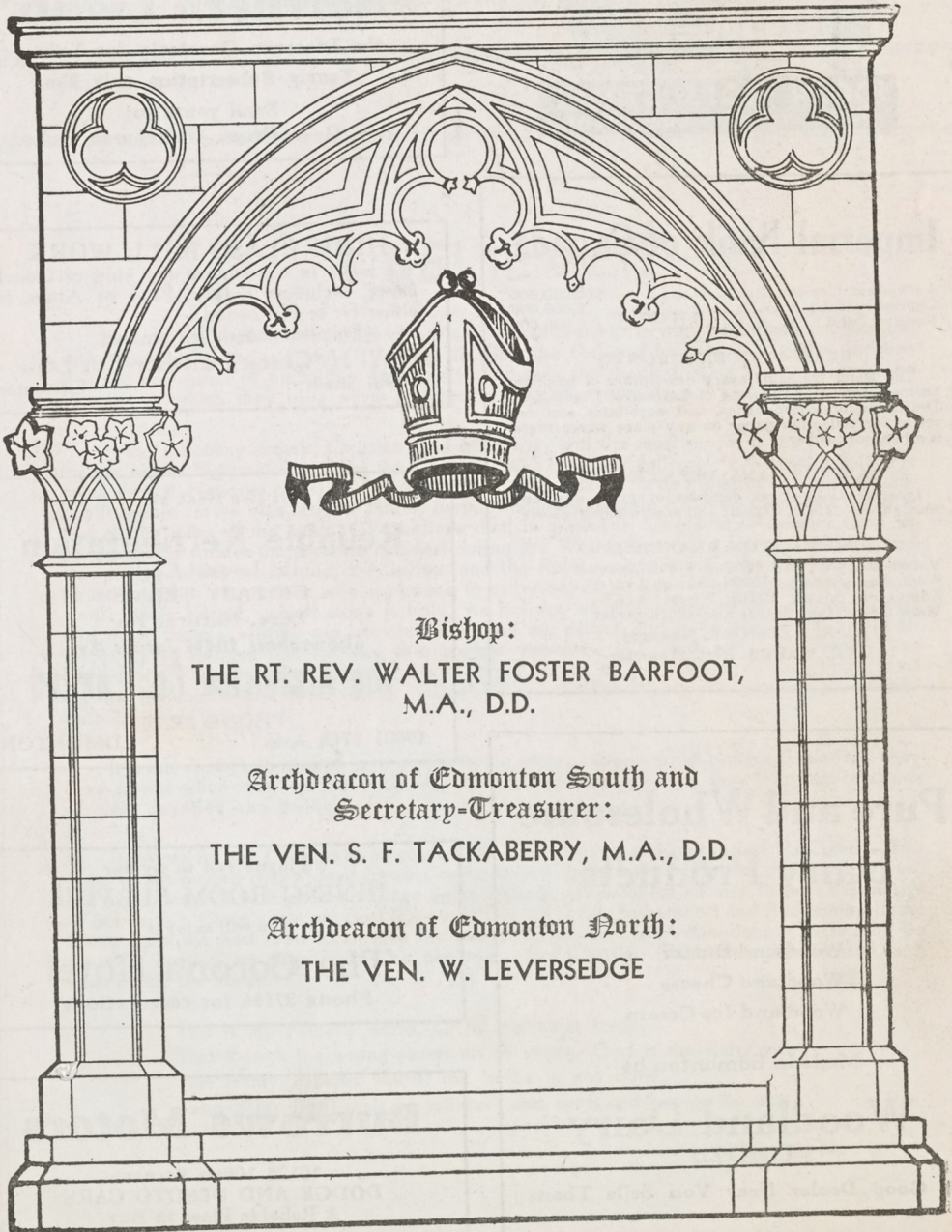
The Church Messenger

DIOCESE OF EDMONTON

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No 121 *3*



Bishop:

THE RT. REV. WALTER FOSTER BARFOOT,
M.A., D.D.

Archdeacon of Edmonton South and
Secretary-Treasurer:

THE VEN. S. F. TACKABERRY, M.A., D.D.

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Church Messenger---Diocese of Edmonton

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

"I BELIEVE!"

Perhaps the most dramatic act in our services of worship is when we stand at attention, with shoulders erect, and say, "I believe in God the Father Almighty." To the Christian it is the profession of his faith. To some it is merely the reciting of an ancient creed, the meaning of which they have never stopped to consider seriously.

There are many creeds, Christian, and otherwise, and the most recent is the Nazi creed, for use in the National Church of the German Reich. It is as follows: "We believe in one great eternal National Socialist German State. We believe in the National Socialist conception born in the man, Adolf Hitler, during the great struggle between German Humanity and all the races of the earth. We believe that, in answer to his prayer, Almighty God restored to this soldier the sight he had lost during the World War. We believe, we see, and we realize, in this man alone, the Saviour and the Ruler sent to our German Nation, to our country, and to our people who are bound to us by ties of blood. We believe in his written work, 'Mein Kampf,' which alone is holy, we believe we must obey all the commandments laid down therein with all our knowledge and all our power, and if we carry them out in all sincerity, we believe that we may thus confess ourselves: O Lord, we stand before Thee without sin. We are bound body and soul to our Fuhrer, to our country, to our people, and we cry together with a loud voice: Adolf Hitler, our Fuhrer, we shall be faithful to thee unto Eternity."

It is not enough to dismiss such creeds as the empty vapourings of hysterical minds. They have power when they are believed in. Evil though they may be, they can inspire deeds of great devotion and daring.

It is time for the Christian to re-capture the true meaning and purpose of his Creed. Too long he has recited it as a dead formula rather than a living faith: "Be not overcome of evil, but overcome evil with good." Once again we must proclaim for all men to hear the glories of our Faith. Once again we must tell our fellows of God's Fatherhood and Redeeming Love. Once again we must show to all men the eternal beauty of Christ's Kingdom. There must be no more apathy, no more resting on our oars. The Christian Church has the message, and must be on the march.

This is my Father's world, O let me ne'er forget
That though the wrong seems oft so strong, God is the Ruler yet;
This is my Father's world, the battle is not done,
Jesus Who died, shall be satisfied, and earth and heaven be won.

W. M. N.

Bishop's Engagements

Sunday, March 1st—11 a.m., Holy Trinity.
7.30 p.m., Holy Trinity.
March 2nd to March 6th—Addresses to Clergy
Conference, Saskatoon.
March 8th—Vermilion Confirmation.
March 11th—St. Faith's.
March 12th—Rexboro.
March 15th—Mannville.
March 17th—Annual meeting Bible Society
(Address).
March 25th—The Cathedral, Confirmation.
March 29th—11 a.m., Confirmation, Holy Trinity,
| Edmonton.
7.30 p.m., Confirmation, St. Stephen's, Ed-
monton.
April 3rd—Three Hours' Service, The Cathedral.
April 5th—Easter Day, Jasper Place and Leduc.
April 6th—Easter Communion, Onoway.

APPOINTMENTS

The Rev. W. M. Nainby has been appointed as Rector of Holy Trinity, and will commence his duties as from June 1st.

Diocesan News

Fighting Alone Will Not Bring Peace

Fighting alone, however, will not bring peace. Force is not creative or constructive. It is not positive, but negative, in character. While it can destroy evil, it cannot produce good. In the true and profound words of Admiral Mahan, "All force can do is to hold evil in check long enough for moral ideas to take root." Defeat of the Axis powers alone will not insure a better world, but will simply afford another opportunity to build one. If we are not to miss it, as we did last time, we shall have to do some honest and realistic thinking and planning well in advance. In fact, the time to begin is now—DR. OLDHAM, Bishop of Albany.

GOD IN THE CONTROL TOWER

When looking o'er a level 'drome
Where motors roar and planes drone.
I see a tower against the blue
Where men stand by to guide you through.
In rain or fog or sleet or snow,
In daylight bright or evening glow
These watchmen of the vaulted sky
See every move of planes that fly;
In glass-like room with amber glow
They watch them come—they see them go.
And, likewise, God above the sky
Is on the watch with open eye,
He cares for men with wings who fly,
Men who are game enough to try,
Men who refuse to know despair,
Men who adventure in the air,
Men who trust an invisible power
As they soar through space—
Hour on hour.
So why not look to God in prayer
As to the Control Tower; He is there.

—FLT.-LIEUT. CAMERON.

APPORTIONMENTS

Last year the Church in Canada set several new records. Now an urgent appeal has been received from headquarters to set a new mark for the first quarter of 1942—namely, to pay it **in full and on time**. This is the point where we failed last year.

Let us all accept this new mark! We have only a short time to go!—April 10th is the last day.
When we pay this quarter **IN FULL and ON**

TIME—

1. Both parish and Diocese, having met their obligations, are free to turn their energies to what is ahead.
2. The parish receives a discount of 5%.
3. The M.S.C.C. saves thousands of dollars in interest paid to the bank.
4. Confidence and self-respect grows through the whole Church.

BUDGET, 1942

1. General Synod Apportionments—

Missionary Society of the Church of England in Canada	\$2,680.55
Social Service Council	167.00
General Board of Religious Education	208.00
Departmental Pension Assessment Account	152.77
	<hr/> \$3,208.32

2. General Purpose Fund—

Salaries: Sec.-Treasurer	\$1,000.00
Stenographer	780.00
Printing and Stationery	200.00
Travelling	100.00
Office Expenses	750.00
Refund and Taxes on See House	650.00
Pension Fund	300.00
	<hr/> \$3,780.00

3. Board and Grants—

Emergency Fund	\$ 100.00
D.B.R.E.	500.00
Diocesan Social Service	250.00
General Synod	67.50
Provincial Synod	200.00
Diocesan Synod	200.00
Press and Publications Board	250.00
Divinity Candidates Fund	150.00
	<hr/> 1,717.50
	<hr/> \$8,705.82

The Budget of the Diocese of Edmonton for 1942 is printed above. Many items remain the same as last year. Where an increase has been made, an explanation appears below. Two factors have tended towards a slight increase this year. The Budget is higher than that of last year; the expenditure of many parishes was much less in 1940 than in the previous year. Thus the amount required causes a slightly higher percentage on all parishes.

In Section One the Departmental Pensions Assessment account appears for the first time. Most of the Missionary Apportionments sent by the Diocese to Toronto finally get to work as grants

in aid to stipends of missionary clergy, including those in our own Diocese. The missionary pays pension assessment (2½%) on his whole income, plus one-sixth. The parish pays 5% on the stipend it pays (plus one-sixth). There is still to be paid 5% on the amount paid as grant. At first the older dioceses paid our share for us. Now we are asked to assume responsibility for \$152, which is really one-quarter of our share. The older dioceses are still relieving us of most of that cost.

In Section Two the second item shows a small increase for cost-of-living bonus. In item six (See House) there is some provision made for repayment of costs incurred in the exchange of the old See House for the property on 131st Street. In item seven (Pension Fund), which is an estimate, there is an increase because last year's estimate was found inadequate. This item shows the salary paying source of pension premium in the salaries of the Bishop and of the secretary-treasurer.

In Section Three the one increase arises from the same cause, namely, that the sum allotted for the last two years was inadequate and here provision is made to cover arrears.

BROADCASTING Station CFRN

4.30 p.m., every Sunday, "The Bishop's Chapel."
March 8th—11 a.m., St. Faith's.
March 22nd—11 a.m., Holy Trinity.
March 29th—11 a.m., All Saints' Cathedral.
Station CJCA
March 29th—11 a.m., Christ Church.

BIBLE READING FELLOWSHIP

In an effort to stimulate the reading of the Scriptures, the Bishop has appointed the Rev. L. A. Bralant as Secretary of the B.R. Fellowship for this Diocese. Monthly leaflets are published by the B.R.F., containing short passages from the Bible for daily reading, together with brief explanatory notes. The notes emphasize particularly the spiritual message of the Bible. They also seek to explain in a concise way difficult passages, and to show that in the light of modern knowledge the Bible is a more living Book than it has ever been before.

Those interested should seek information from their own clergyman, or from the Rev. L. A. Bralant, Cadomin, Alberta.

DIOCESAN COUNCIL FOR SOCIAL SERVICE

The Social Service Council would like to bring before the Diocese the need for donations of new and used clothing. There is a steady appeal from families in need of help, and the Council would appreciate any gifts which will assist in meeting these appeals. Your clergyman will be glad to arrange for any parcel of clothing to be picked up, and taken to the Social Service rooms in the Children's Shelter.

KAPASIWIN CALLING

Kapasiwin cooking range the second (or junior) is now resting in a down town store. This range has had considerable experience but is in excellent "health." However, it is finding life a bit boring and sends a message to all who love Kapasiwin. "This week I am resting—next week I may be rusting; I want to get home—to Kapasiwin."

Now, we simply have to listen to that appeal and prepare a home for the range. This means enlarging that "stupid" kitchen.

At the Clergy Conference all agreed to help. If you or your parochial society can help a bit, please consider this an S.O.S. and rush all possible assistance to your clergyman.

EDMONTON DIOCESAN BOARD OF W.A.

The Twenty-eighth Annual Meeting of the Edmonton Diocesan Board of W.A. will be held at All Saints' Cathedral and All Saints' Parish Hall, on Tuesday, Wednesday and Thursday, April 14th, 15th and 16th, 1942.

The Theme of the Annual will be:

"What is that in thine hand," Exodus IV.: 2.

OFFICERS OF THE ANGLICAN GIRLS' COUNCIL

President, Miss Mona Clegg.
1st Vee-President, Miss Nora Tomlinson.
2nd Vice-President, Miss Doris Leith.
Recording Secretary, Miss Barbara Kellaway.
Corresponding Sec., Miss Kathleen Dockstader.
Treasurer, Miss Winnie Brown.
Missionary Secretary, Miss Jean Currey.
Prayer Partner Secretary, Miss Irene Fairley.
Pianist, Miss Kay Hall.

DIOCESAN JUNIOR W.A. RALLY

The Junior W.A. Rally is to be held at St. Faith's, on Saturday, June 6th, 1942.

ANGLICAN TEACHERS' ASSOCIATION

In an endeavor to demonstrate the use of dramatics as an aid to religious teaching, a pageant is being arranged to take place on Friday, April 10th, in All Saints' Parish Hall. The executive regrets that the limitation of time makes it impossible for every school to have an active part in the programme, but it is hoped that all will support it by a good attendance. If this becomes an annual event, as is hoped, these schools not taking part this year will be asked to undertake next year's programme.

The programme, which aims at concurrence with the G.B.R.E. courses, being taught, will provide visual revision of some of the subjects which will appear on the May examination papers. It is in two parts:

- (1) Scenes from the life of our Lord;
- (2) The work of the Holy Spirit.

Mrs. H. Gutteridge (Phone 83640) may be consulted by the various directors.

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL
REV. CANON A. M. TRENDLE

The Annual Penny Reading on Shrove Tuesday was an unqualified success, and the choir-master and artists are to be congratulated on giving a first class evening's entertainment. The Junior boys and girls' choir call for special mention in their production of H.M.S. Pinaforte, in concert form. The chorus work was good and the difficult parts were rendered with considerable skill. The principle characters showed real talent, and entered into their parts with lively appreciation, so that in all there was not a dull moment throughout the play.

The Hall was packed to capacity, and some of the audience never got beyond the lobby and the kitchen.

The Wednesday evening Lenten Services have so far been very well attended and this year the choir members have volunteered to be in attendance each week. Bishop Barfoot has kindly consented to conduct the service on Wednesday, March 25th, and we are very happy to state that he will also conduct the Three Hours Devotions on Good Friday.

The Vestry has decided to purchase 25 new Hymn and Prayer Books for the use of the congregation, but it would be a real help if regular members would remember to bring their own on Sundays, as the 200 books already in the church do not go very far towards meeting the need.

There have been several requests made for the special Intercessions which are used sometimes in our service and which originate from England, and so a copy of this form appears below. It is based upon the word "Salvation" and is used twice daily as a private Intercession, at 9 a.m. and 9 p.m.

9 A.M.—At the Striking of Big Ben—9 P.M.

"Salvation belongeth unto the Lord."

O GOD, we beseech Thee—

1. Save from invasion the land we love.
2. Avert from harm our homes and dwelling places.
3. Let Thy blessings fall on all who watch and ward.
4. Vouchsafe courage and endurance to all our people.
5. Assist with Thy wisdom our statesmen and commanders.
6. Turn to nought all councils of evil and cruelty.
7. Inspire our forces, on land, sea and in the air, and grant them Thy protection.
8. Over rule all things to the establishment of an abiding peace and the building of a better world.
9. Not to us, O Lord, not to us but to Thy Name, the praise; for Thine is the Kingdom, the Power and the Glory for ever and ever. Amen.

—By CECIL A. GELL.

CHRIST CHURCH
THE REV. E. S. OTTLEY

The annual meeting of the congregation, held on January 22nd, was well attended, and the excellent reports presented by the Wardens and the various organizations were greatly encouraging. The meeting was followed by a social hour, as a welcome to the new Rector, Rev. E. S. Ottley, and Mrs. Ottley. We were honoured in having the Bishop of the Diocese present at the latter part of the meeting.

A concert, given by the Magnet Glee Singers, was presented in the Parish Hall on February 6th, under the auspices of the W.A. This was an unusually fine musical treat, and those who attended were very appreciative of the programme given.

The A.Y.P.A. were responsible for organizing a "Fireside Hour" after the service on the evening of Sunday, February 22nd. Miss Wellwood, General Secretary of the Y.W.C.A., was present, and showed some extremely interesting pictures of the "forgotten temple" of Amkor-vat, in French Indo-China.

Lenten services are now well under way, and the attendance is encouraging indeed. On Wednesday evenings the Rector is giving a series of addresses on "How Shall we Interpret the Cross." The theme on the Sunday mornings in Lent is "What the Disciples Saw in Jesus."

On Sunday morning, February 22nd, the Scouts and Cubs, and Guides and Brownies, paraded to church, in honour of their late leader and founder, Robert Baden Powell. In numbers they were imposing, for they swelled the congregation by almost 100; and their colour parties added a touch of ceremonial that was impressive.

The services on the morning of February 1st and 22nd were broadcast over CFRN. The next broadcast will be over CJCA on the morning of March 29th.

HOLY TRINITY CHURCH
THE REV. N. J. GODKIN, Priest-in-Charge

W.A.

A most successful Valentine Tea was held at the home of Mrs. L. W. May, Saskatchewan Drive, on Wednesday, February 11th. The tea-table was decorated with a silver basket of red carnations, and red candles were also used. Those invited to pour tea were: Mrs. S. F. Tackaberry; Mrs. W. B. Chamberlain, Mrs. Arthur McLean, Mrs. T. W. Bull, Mrs. J. W. Mills, and Mrs. J. Scholes. Mrs. May had invited the wives and mothers of all the men who are on Active Service from the Church, and they all came. There was a constant stream of callers all afternoon and we were honored in having his Lordship the Bishop, and also Mr. Godkin, call during the afternoon. The home-cooking table was well patronized, and the financial results showed it to be one of our most successful efforts for a long time.

We regret to learn of the illness of one of our Life Members, Mrs. C. E. K. Cox, who still carries on the duties of Prayer Partner. Flowers were sent to her, and also to Mrs. G. G. Reynolds, after the tea.

CHURCH MESSENGER

On February 24th, our Missionary Meeting was held. Mrs. J. W. Mills read a paper on Madame Chiang Kai Shek, of China, telling of her early years and the influence her mother had on her whole life.

Arrangements were made for another tea to be held about March 18th, in the basement of the church.

Choir

On Friday, February 6th, a very successful Whist Drive was held at the home of Mrs. T. Basinger. Prizes were won by Mrs. C. Mison, Mrs. W. Freebury, and Miss Ida Ellis. Mrs. Basinger also made some rolls, which sold rapidly. The Choir, with the assistance of the Girls' Club, staged a Valentine Party for fifty men of the Armed Forces, on Wednesday, February 11th. This affair proved to be a huge success and a very enjoyable evening was spent by all. Once again the sympathy of the Choir goes out to Miss E. Elrick, whose father passed away recently—just four months after the death of her mother.

Holy Trinity Girls' Club

On Monday, February 2nd, the Club met at the home of Miss Joan Thomson. Some of the members commenced work on a quilt, which is to be given to the Red Cross. The Girls' Club accepted the invitation of the Choir to join with them in entertaining men from the Armed Forces, at a Valentine Party, in the Church basement recently.

Because of the cold weather on February 16th, our Toboggan Party had to be postponed, and a Theatre Party was held in its place.

Young Wives Fellowship

At our last meeting, Mrs. S. F. Tackaberry was our Guest Speaker, and gave us a most interesting talk on "The Work of the Diocesan Board of the W.A."

The Annual Bridge and Whist Party was held recently at the homes of the members of our Club. This proved a great success and the prize winners were: Mrs. W. Pollock, and Mr. Ted LeFebvre.

In their spare time, the members are busy knitting and sewing for the Social Service.

Holy Trinity Parish Guild

At the Annual Meeting of the Holy Trinity Parish Guild, which was held recently at the home of Mrs. B. Stevens, Mrs. W. J. Melrose, presided. The members were led in prayerful intercession, after which all stood in silent memory of our late much loved Rector, Canon Reynolds.

Two successful activities have been held recently at the Hudson's Bay Empire Room, the proceeds of which allowed the members to vote \$100.00 toward the church mortgage.

The Guild have plans underway for a Spring Tea to be held at the home of Mrs. H. C. Pettet, on Friday, April 17th.

ST. FAITH'S

THE REV. W. M. NAINBY

During the Lenten Season a mid-week service is being held each Wednesday, at which the Rector is giving a series of studies on the Parables of Jesus.

A Confirmation Class is also being held each

Wednesday afternoon, for those who are of school age. The adult class has still to be arranged.

We were very glad to have the parade of Scouts, Wolf Cubs, Guides, and Brownies, at our evening service on "Thinking Sunday", February 22nd.

Vestry: At the last Vestry meeting, committees were formed to be responsible for certain aspects of the church's work. The Property Committee consists of Messrs. J. Cleveley (Convenor), J. Cooper, H. Parlee and A. Potter; Grounds Committee: Mr. T. Cole (Convenor), W. Melnyk and A. Graham; Finance Committee: the Wardens, W. B. Roberts (Convenor), H. Robinson and E. Shaw.

The Property Committee, with the help of the Men's Guild, is already at work on the basement of the church. An accumulation of odds-and-ends of many years has been removed, and it is planned to make a good-sized room for use of various organizations in the parish. The need for more accommodation has been felt for some time, and it is hoped the room will be ready for use in the very near future. Our thanks to Messrs. Cleveley, Cole, Cooper (B), Parlee, Roberts (W. B.), Thompson and Shaw, for work already done.

Women's Auxiliary: The President, Mrs. Currey, gave her home for a Tea and Sale on Shrove Tuesday, when a large number of members and friends attended. We have begun reading the W.A. Study Book, "The Service of Suffering," at our weekly meetings. The Sewing Committee is to be congratulated on the amount of Bazaar work already accomplished.

Evening Group of W.A.: The members met for a social evening at the rectory recently, when a presentation was made to Mrs. Shillabeer, who was leaving to join her husband at Victoria. A silver tea and sale has been arranged at the home of Mrs. Fairbrother.

Choir: The Senior Choir has enjoyed taking part in the broadcasts of "The Bishop's Chapel," during recent Sunday afternoons.

A.Y.P.A.: the A.Y.P.A. recently sponsored a Whist Drive at various members' homes, on the same evening. Our thanks to all who helped in the recent Work Night at the Hall.

Sunday Schools: The concert proved to be an outstanding success, and each item of the programme was particularly well performed. Our thanks to Mrs. Allison, who spent so much time with the children, and also to Mrs. Shillabeer, Miss Hall, Mr. Thompson, and the teachers. One of our teachers, Miss D. Kemp, has joined the W.R.C.-A.A.F., and the Sunday School gave her a parting gift of a Hymn and Prayer Book.

Junior W.A.: Mrs. Chisholm has now taken over the J.W.A. leadership, as Mrs. Kemp was unable, through business reasons, to continue as leader. Mrs. Nainby and Miss Dorothy Currey are also assisting. The Juniors presented Mrs. Kemp with a Hymn and Prayer Book, in appreciation of her work during the past years.

ST. MARK'S

THE REV. A. ELLIOTT

Military Whist made its debut in the parish hall on Monday, February 9th, under the auspices of the Vestry. A small attendance was noted but

CHURCH MESSENGER

those present had a very enjoyable time. Prizes went to Mr. and Mrs. Cawley, and Mr. and Mrs. D. Moffatt. Coffee and doughnuts were served.

The most successful tea of the season was held by the W.A. in the parish hall, on Thursday, February 12th. Valentine decorations made a colorful setting, while Mrs. H. Marks, Mrs. Elliott and Mrs. Ledgard poured tea. They were assisted by Mesdames Hudson, Baines, Brown and Bromley. Guests were received by the President, Mrs. John.

The Young Women's Group met this month at the parish hall, and made and hung new curtains. They also met at the home of Mrs. H. Clarke.

Under the capable leadership of Mrs. L. Kay, St. Mark's Junior Choir presented a very enjoyable variety concert in the parish hall, on Saturday, February 21st. Choruses, solos, novelty numbers, recitations and a pantomime, "Memories", were presented by the children. Members of choir are: N. Dinham, E. Richardson, P. Walsh, C. Hodgins, M. R. Meikle, M. and D. Davies, A. Moffat, D. Hudson, G. Yule, A. Cross, N. Smith, D. Elfson. They were ably assisted by solos from Miss A. Fleming, L. Kay, R. Ball and Miss T. Simons. The A.Y.P.A. held a "Quiz." Miss K. Hall was accompanist. The A.Y.P.A. sold candy.

ST. MARY'S

THE REV. A. ELLIOTT

The W.A. held its regular meeting at St. Catherine's, through the kind invitation of Mrs. Collins. Hymn and prayers were held in the chapel. After we finished our meeting Mrs. Collins gave us a talk on St. Catherine's, which everyone enjoyed. We then had a tour through the house, which is well worth seeing, and a home away from home. If anyone wants a good place to stay, go to St. Catherine's. Before we left Mrs. Collins served a cup of tea and home made scones, which was a big surprise to us all, and most enjoyable. Our thanks go to her for making us so welcome.

A very delightful and successful tea was held under the auspices of the W.A., at the home of Mr. and Mrs. J. H. Ross.

Mr. Arthur Packford and Mr. Arthur Cooke have been added to the Vestry, the latter representing the A.Y.P.A.

ST. PETER'S

THE REV. R. S. FAULKES

On "Thinking Sunday" the Guides and Brownies, who met in the parish hall, paraded to the morning service. The day was one set apart for them in honour of Lord and Lady Baden-Powell. These young people were asked to think on this Sunday of the founders of their organization, and of the goodwill and understanding these two leaders sought to give the world by means of this special association of young people. In this connection, it was interesting to read an article in "Toronto Saturday Night", by Lieut. Col. Hooper. Part of the article, under "Ministry of Youth," is as follows: "The wisest leaders of youth in our country should be called together to consider the problem. But, for the sake of argument and suggestion, what better youth movement to build upon than the Boy Scouts and the Girl Guides? In these two organizations, conceived by Lord Baden-Powell and his gallant

Lady, in the years immediately following the Boer War, we find the design and blue print clearly drawn in relation to our way of life in Canada. With the watchword: 'Fear God and Honour the King' we have a foundation thought on which all nations could re-construct their destiny. Should not this (present) awakening to national consciousness on the part of our boys and girls be seized as the great moment for the birth of Canada's youth movement? Perhaps it is already accomplished and now requires only nourishment and broader recognition."

The A.Y. of St. Peter's is made up of high school age people. Several of them have had a good time preparing a one-act play, "Ghostly Evening," which was entered in the A.Y. play contest. They did it very well, and feel it would be fun to put it on again one evening in the parish hall.

The W.A. has a good membership again this year, and continues its special work with diligence. The study book is proving most interesting. It is presented by Mrs. Young.

The ladies' Guild, under the new president, Mrs. Hodgson, has a busy year planned, and has had a successful tea at Mrs. Young's. Some of the building fund has been invested in Victory Bonds, where it will be doing a good work.

The evening group of the W.A. is busy studying first aid and kindred subjects. The last meeting was at the home of Miss Sewall. Mrs. Mayhew took charge of instruction on this occasion.

The choir has been having an interesting series of practices lately, many new pieces of music, as well as new hymns, have made things quite fascinating. The new setting for the Benedicite was splendidly sung. Our thanks to Christ Church choir, for a copy of the music. Our organist, Mrs. McEachern, has also gathered some children together for a Junior Choir. Their practice takes place at 6.15 p.m. on Thursdays. Then follows the Lenten service, and after it, the Senior Choir. Addresses at the Lenten services follow the thoughts given in a booklet entitled "The Gospel For Tomorrow," written by the Bishop of Truro.

CHURCH OF THE GOOD SHEPHERD

THE REV. R. S. FAULKES

The Young People's Association in this parish is a working Branch, and so keeps its members busy on a variety of projects from time to time. Recently the Branch redecorated the parish hall kitchen. While the young men were kalsomining, and fixing the floor, the young ladies washed and ironed curtains and polished up the silver. One Sunday the Branch attended the evening service as a group, and as it happened, pretty well constituted the congregation. The Calder A.Y. has a rather unique distinction among such groups as there are several more boys than girls!

Under the continued presidency of Mrs. Chandler, the W.A. has made plans that call for an active year. Members were glad to welcome to their ranks Mrs. Lockcroft, who has lately moved into the district.

The J.W.A. is now under the guidance of Mrs. S. Anderson. We all wish her success with this department of the W.A., which has had a long and

Some Lessons of the War

III. — THE LIMITS OF FREEDOM

By Rev. Ebenezer Scott, M.A., B.D.

Although the love of freedom, like the desire for peace, is one of the deepest impulses of the human heart, freedom, like appeasement, has its limits. The limits in each case are due to that same paradox of peace and war which we have seen running through all human history, and the conflict of good and evil in every soul.

In the last war, when it was first proposed that Great Britain should adopt conscription, it was argued by an influential periodical that, though this might help us to gain the military victory, the moral victory would remain with Germany, whose methods we should have taken as our own. In this war the citizen of Great Britain freely surrendered his freedom, in every department of his life, from the first. He goes on fighting for freedom, and all the time he is content to lose it. He recognizes that the freedom of the individual must, in a time of grave emergency, yield to the wider principle of the freedom of the community; and yet he feels that without this freedom of the people as a whole, his own freedom as an individual cannot be secure.

The whole question will, of course, be reopened when the victory is happily won. It will then have to be considered how far the restraints which have been found necessary in war-time may be removed. But, when all is said, the edifice of freedom which our British Commonwealth of Nations had built up before this war started (for it is even in the brief interval between this war and the last that our conception of empire, in the strictly imperialistic sense, has broadened out into that of a commonwealth of free and equal nations) will be the fairest model of a republic of freedom for the whole world. We believe that we have advanced nearer than any other people towards a solution of all the difficulties which are involved in the paradox of freedom and discipline, liberty and order, independence and service.

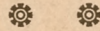
But we have the solution already in the Christian Gospel. Both the teaching and the life of Christ Himself, culminating in the sacrifice and the joy of the cross, are threaded with it through and through. Christ offered men His cross, that they might gain His crown.

The great mind of St. Paul worked on the same problem of freedom and obedience, grace and duty. He cannot honestly deny, in answering the opponents of his teaching, that, as man is constituted, he must have laws to guide him and constrain him. No one saw the difficulties more clearly than he. Yet his thought makes its way, skilfully and triumphantly, through all the inescapable demands of the moral law to the "glorious liberty of the children of God".

Every New Testament writer sees the difficulty in his own way, and in his own way states his solution. It is given to one of them, however, who is not among the greatest or the most profound of them, but who has himself a fondness for paradox and a gift for epigram, to combine the two apparently contradictory thoughts in a higher unity. In the short epistle of St. James we come on this little masterpiece of expression,—"the perfect law of liberty". St. James is evidently so well pleased with it himself that we find him repeating it. The habit of repetition in an author often carries just a touch of pride with it, and this is a danger into which the writer of an epigrammatic style is especially liable to fall; but we are thankful to St. James all the same. "So speak ye and so do", we read later on, "as they that shall be judged by the law of liberty." In the last resort, law and liberty are one. Law appears to limit freedom, but in the end law makes freedom more

secure. Freedom destroys itself if there is no restraint on its excesses; it degenerates into license and is lost in chaos. But freedom in harmony with law produces an inward obedience which transcends all limits of our imperfect nature, and becomes one with the will of God.

As there is no peace to the wicked, and there must be no peace-making with wicked men, so sin and crime and tyranny and aggression must be destroyed by the armed might of freedom itself. May we all so speak and so do, especially those who may be chosen from amongst our wisest counsellors to determine the terms of peace—when the forces of freedom have subdued its enemies in the present war, as those who are to be judged for all succeeding ages by the perfect law of liberty.



Comments Original and Otherwise

“Curate”

SOME EDUCATIONAL FALLACIES

That is a subject discussed in an article by Rev. Daniel McGregor, the National Council's Secretary of Religious Education in the American Church. The article was published in *The Witness*. The two great tasks of the Church, says Mr. McGregor, are evangelism and education. In regard to the second of these tasks, the results obtained are not such that the Church can continue happily in accustomed ways.

Then he proceeds to point out some of the fallacies of our present methods.

The first fallacy is the idea that the Sunday School is the centre of the educational work of the parish, and the most important educational means. Here, he says, the Sunday School unquestionably has its place, and the lessons have a place, but that place is not the central place. The central place in the educational programme of the parish must be given to assimilation of the person, whether child or adult into the life of the parish as a holy community. If people are not at home and interested in the life of the Church, they are going to gain little from their Church connection.

A second fallacy is that the educational work of the parish is primarily a work among children. The assumption is that education can be given to children, and that the results will last for life. But the large number of those who drift from the Church in teen age, shows that while early impressions are important, we are expecting far too much from that method. We also have to consider the fact that concentration on childhood as the special interest of Christian education tends to create in children's minds the idea that religion is a childish thing. Not sharing in religious experience with adults, children may easily conclude that religion is something that adults are not seriously concerned about.

Another shortcoming of our present method is that limiting religious education to the years of childhood leads to religious shallowness in the lives of adults. If we have to choose between education of adults, and the education of

children, it might be wiser to concentrate on adult education, for then there would be a prospect that the children would learn from their parents.

Then the writer goes on to point out that lessons and classes are not the only methods of education, that in fact they are only secondary methods. This becomes evident once we get a clear idea of what our objective really is, namely, the development of the Christian life of love to God and man in the hearts of our people. Here at the outset information and study is important, but participation in worship and Christian service is even more important. Instruction in the practice of prayer and devotion is also important, and all the work, and all the effort of the Church should seek to promote these ends, and not diverted, as it often is to money-raising schemes.

The article concludes with this paragraph. “Christian education is the greatest work of the Church. But Christian classes are only a small part of the education of people. We must learn to use every activity of the Church to nurture people in Christian living, in fellowship, in worship, and in work as well as in thought and knowledge. We need to recast our ideas of Christian Education in the parish first by seeing clearly the ends we seek, and second by bending to that end every activity in which the parish engages.”

I cannot conceive a more profitable subject for discussion at a clerical gathering or a gathering of teachers, than the points raised in this article.

AT CAROLE LOMBARD'S FUNERAL

The following lines were quoted at Carole Lombard's funeral Service. They are worth keeping.

“My life is but a weaving
Between my Lord and me,
I cannot choose the colours;
He worketh steadily.
At times He weaveth sorrow
And I in foolish pride
Forget He sees the upper
And I the under side.”

RELIGIOUS EDUCATION

In an article dealing with that subject, The Church Times says:

"Religious education is not primarily, or even importantly, a matter of religious knowledge. Efforts have been made for many years to impart religious knowledge, and no increase in the dose is going to do much towards making people religious. Religious knowledge is not the monopoly of religious people. In fact religious people sometimes discover to their discomfort that the opponents of religion are better informed than they. Education which does not make God the focus of human attention, which does not lead the pupil to worship, has no religious value. Any competent teacher can impart religious knowledge, but no one can train a soul in worship and prayer who is not himself a man of prayer and worship."

That is true in regard to religious instruction in the day school. It is also true, and that needs to be emphasized, in our Sunday School. No one who is a stranger to God's love, can accomplish much in the way of helping others to experience that love.

FORWARD DAY BY DAY

Monthly Selection

Read II. Timothy 2: 1-9.

Your Share of Hardship

Thou therefore, my son, be strong in the grace that is in Christ Jesus. . . .
Thou therefore endure hardness, as a good soldier of Jesus Christ.

Bishop and Rector stepped out of the comfortable rectory into the wintry dawn on their way to the Eucharist. The Rector commented merrily on the difference next Sunday. He was going that week to camp as chaplain—a camp in the making, and a windy tent, is different from a comfortable rectory. But the Rector would take it—that hardness, as a good soldier of his Country.

The Bishop was thinking too. He was thinking how good it is that we have a Presiding Bishop who put the trumpet to his lips and blew a call to the whole Church to go Forward in Service. Thousands of their fellow Churchmen would be accepting the hardships and disciplines of the Defense Movement. What of the great majority of clergy and laity—people like us—who would not be called to the camps? We are soldiers also. Christ's faithful soldiers and servants unto our life's end, wasn't it, at our Baptism? What will our fellows in camp think? What will the world think if we do not match the soldier's hour and go Forward? Take your share—only your share—as a good soldier of Jesus Christ.

THE NEED FOR CONVERSION

At his Diocesan Conference the Bishop of Rochester said:

"We Christians of this present age are called upon to preach Christ to those that sit in darkness and the shadow of death. . . The realization must force the Church to take stock, and to review its message and the methods of its ministry. To what extent was our spiritual

energy, before the war, expended in a serving of tables, at the expense of the purpose of our ordination or confirmation—namely, to be witnesses of the Gospel in the power of the Spirit? How far was Church activity an aimless routine of religious duties, like Cowper's drudgery

Of dropping buckets into empty wells,

And growing old in drawing nothing up,
that bred stale clergy and bored congregations; or how far was it impelled by the eager expectation of converting men and women?"

Real Christians Wanted

"It was mere sophistry, declared the Bishop, and a refusal to face facts, to pretend that the baptized did not require conversion. "It is sheer nonsense to speak of making England more Christian, unless we mean by the phrase making more English people real Christians. At present the country does not possess enough Christians to carry forward proposals of Christian reform. The reason is that the dominant theology of the present century has been a Christian humanism that went bankrupt on September 3, 1939. The war has smashed the vain hope that *homo sapiens* had only to realize the reasonableness of the Christian ethic in order to embrace it and live happily ever after."

—The Church Times.

When the Bishop here uses the word "conversion" he means as I understand it exactly the same thing as the Bishop of London when he said that "in the true sense of the word a Christian is on who stands to our Lord in a direct personal relation of trust and devotion."

"SAY A GUDE WORD FOR JESUS CHRIST"

A good many years ago there was published a book which was very popular and very widely read. It was called "Bonny Brier Bush". Some of the older readers of Church Messenger will remember it. The author was Dr. John Watson, a Presbyterian clergyman. The other day I picked it up, and came across this story, which impressed me very much. It had to do with a young minister John Carmichael. He had just been appointed to his first parish. His first sermon he prepared with great care. It was a model of learning and scholarship, with plenty of quotations from the latest German criticism. On Friday night he tells his old aunt who keeps house for him something of the content of this great discourse, and he sees that she is not quite easy in her mind. He presses her to speak out just what is troubling her, and she says, "Ye'll say what's richt, nae doot o'that, and a'boddy 'ill be pleased wi'ye, but, oh, laddie, be sure to say a gude word for Jesus Christ."

The young minister goes out and up to his study. Once again he goes over that great sermon, and then throws it into the fire. On Sunday he preaches another sermon, and the subject was not modern thought, nor yet the folly of old-fashioned views, but the eternal Gospel of the grace of God in Christ Jesus.

And as the elders left the Kirk that day, none spoke but one, and all he said was "There was a man sent from God and his name was John."

A HERO AND A HEROINE

The hero whom I have in mind is Colin Kelly the American aviator who gave his life in the effort to destroy the battleship *Haruna* and achieved his object. He died at 26 but as Dorothy Thompson has rightly said, he accomplished all that a man could hope to do had he lived to ninety.

The heroine is Sister Louise de la Charite, who on Sunday 14th of December sacrificed her own life in her endeavour to save helpless old people and children in the fire that swept through the Hospital St. Lin in the Province of Quebec.

Since the above was written I see that President Roosevelt has written a letter to whoever is President of the United States in 1956 in which he says:

"My request is that you consider the merits of a young American youth of goodly heritage—Colin P. Kelly, III, for appointment as a cadet in the United States Military Academy at West Point. I make this appeal in behalf of this youth as a token of the nation's appreciation of the heroic services of his father who met death in line of duty at the very outset of the struggle which was thrust upon us by the perfidy of a professed friend.

"In the conviction that the service and example of Captain Colin P. Kelly, jr., will be long remembered, I ask for this consideration in behalf of Colin P. Kelly, III."

ISOLATIONALISM

A group of 33 Bishops of the American Church, meeting with a number of clergy and laymen recently, passed the following resolution: "The metaphor of the family is one deeply rooted in Christian thought. Christianity cannot think of national life except under this metaphor. Neither can it when true to itself, think of international policy except as a family of nations.

The type of isolationism which denies such a concept of world inter-relationship must be judged to be contrary to the Christian Gospel."

That is true from a political point of view. It is doubly true from the missionary point of view. The Church that is not deeply concerned about carrying out Christ's command to make disciples of all nations, is a Church that is disloyal to Him who gave that command.

THE SWORD OF THE SPIRIT MOVEMENT

I have just had a letter from England in which the writer refers to this movement as follows: "Here we have heard a good deal about the movement called the Sword of the Spirit inaugurated by the leaders of the Roman Catholic, the Church of England and the Free Churches about a year ago. It has aroused some opposition from exclusive members of each communion, but many of us (among them most definitely myself) feel that without any compromise of our own doctrinal beliefs, we can most fruitfully confer with each other on such vital subjects as the 10 points of international and national reconstruction. The question of

worshipping together (for the whole thing must be based on prayer) has caused a difficulty, but why not let each communion pray about the points to be considered in the framework of their own Services; and at the meetings let the opening and closing prayers be in silence, each member praying about the same thing in his own particular way. I do hope the scheme will flourish, for without the co-operation of our Roman brethren, all hopes of a united Church are so imperfect."

Several addresses have been broadcast here in Canada under the auspices of this Sword of the Spirit Movement, but so far they have all been delivered by Roman Catholics. I suppose here in Canada any such co-operation as they have in the Old Country would not be tolerated. It has always struck me as very peculiar that when it is a question of getting money from the Government, Romans and non-Romans seem to be able to co-operate without difficulty, but they cannot get together to say "Our Father who art in heaven." The fault is not all on one side.

IRELAND AND THE WAR

Says Mr. Shapiro:

"Ireland is neutral, is it? DeValera said so in a speech the other night. He said Ireland is neutral but she ought to be prepared for war because war may sneak in like a thief in the night. Well, that's a fine thing. The whole world is fighting the thief in the night, and Ireland just sits and waits for it. Doesn't sound like Ireland to me. Here's the best war anybody's had the privilege of fighting—and Ireland isn't in it. Sounds crazy to me.

"And think of it. The first American hero of the war is a guy called Kelly!"

AN AMERICAN'S TRIBUTE TO ENGLAND

Mr. L. B. Shapiro, American newspaper columnist, shortly after Japan's attack on the United States paid this tribute to England.

"History may have a record of Britain's sins but among these will not be found cowardice and lack of faith and distorted vision. If she has nothing else Britain has courage, a divine spirit and a regard for humanity. These shine across her history and light up the fateful page being written this day. Nothing else counts when the world is at a stormy crossroads. Nothing else counts when evil stretches its arms around the globe and attempts to contain it."

BRITISH AND AMERICAN CO-OPERATION

Prime Minister Churchill made many very important statements when he addressed the Senate in Washington. Probably the most far-reaching and important was this:

"It is not given to us to peer into the mysteries of the future. Still I avow my hope and faith, sure and inviolate, that in the days to come the British and American people will, for their own safety and for the good of all, walk together in majesty and in justice and in peace."

Diocese of Quebec

1942 is described by the Bishop, in his recent message to the diocese, as an unknown future mingled with fear and glory, and as the shadow of death, through which Christ leads us onward. Those who believe in God and find the power of the Spirit in the Church will not be dismayed but will see God at work in the world, making all things new.

Two nails made into a cross, a souvenir of Coventry Cathedral, were given by the Bishop of this ever glorious city and his gallant Provost to the Bishop and presented to him by a Roman Catholic clerical member of the Canadian Press Delegation.

Continuing his constant plea for naturalness and simplicity in war prayers, the Bishop again insists that we do not need new prayers, long prayers or many prayers. Familiar prayers are more helpful than unfamiliar. What we do need is leadership in prayer. The actual needs and aspirations of the congregation—its fears, doubts, griefs, hopes and faith—must be expressed by the parish priest in direct and simple words, without any attempt at liturgical or formal language. The Prayer Book gives us all the formal prayers we need and the plan of the Services should not be disturbed nor the text tampered with, though we may shorten a passage of Scripture, if it seems wise to do so.

It is likely that Synod will not meet this year. It met last in 1940 and usually meets every second year but this year the executive felt that the national emergency, which has arisen, constituted a reason for cancelling the 1942 session and advised the Bishop accordingly. During the last war the 1915 regular session was not held.

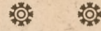
With the Church Society, a senior organization, now vigorously functioning and planning to keep its 100th birthday with events of various kinds there is less reason for holding Synod this year than ever. At the February Annual Meeting of the Society, held at the Society's offices in Quebec, the programme for the Centenary Celebration which was considered included these features. First, the publication of an historical volume containing the history of the 60 parishes comprising the diocese. Also, the launching of a campaign to add as many names as possible to the present roll of 400 members. Thirdly, the establishment of a new Fund to be known as the Centenary Thanksgiving Fund for Church Extension. Lastly, the holding of a special Service or gathering in the see city and of others throughout the diocese.



French Canada at War, by Jean-Charles Harvey. Macmillan Company. 10c.

This little booklet of 26 pages is very timely, and should be read by all who desire to have a fair opinion of the contribution made by the French Canadians to the present war. It is interesting to note that in District No. 4, Montreal, the enlistments were 6% more on the quota than in District No. 1 at London, Ont. It will

be interesting also to notice that in District No. 5, Quebec City, the percentage was 2 higher than District No. 3 at Kingston, Ont. The whole pamphlet breathes the attitude of loyalty to our country and willingness to make sacrifices for the pursuance of the present war. In this it no doubt fairly expresses the attitude of French Canada.



RECENT SAYINGS AND DOINGS

British missionary societies will be assisted by a second \$300,000 from the Church in the United States. This sum was voted at the May meeting of the National Council.

* * *

Miss Hellaby who is working in connection with the Chinese Mission in Vancouver, reports that there are about 8000 Chinese in that city, that the majority of them are Canadians by birth, and that on that account the section of the city known as Chinatown where the older people were congested, is rapidly disintegrating.

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The Bishop of Honan reports that the churches and other buildings that were appropriated by the Japanese two years ago have not been restored, and that the churches have been desecrated. Sunday Services in Kaifeng are held in the Y.M.C.A. building

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The Rev. S. Y. Stephen Wang, the eldest son of the Rector of the Cathedral, Kaifeng, was recently married to third daughter of the Bishop of Honan.

* * *

Miss Grace Gibberd, one of our Canadian missionaries, was recently injured by a bomb which fell in the courtyard of her home. In order to get hospital care she had to make a journey of 35 miles in a man-pulled cart.

* * *

The centenary of the Anglican Bishopric in Jerusalem was celebrated recently by a thanksgiving Service in St. Paul's Cathedral. The Bishop of London preached, and prayers included one offered by the Archbishop of Thyateira (Dr. Germanos), Exarch of the Oecumenical Patriarchate, who was accompanied by other clergy of the Greek Orthodox Church and of Rumanian, Russian, and Armenian Churches. Sir Ronald Storrs read the Lesson.

* * *

A Montreal daily paper after giving a description of the new church order as set forth by Germany's New National Church makes the following comment: "Going to church, indeed, will be fit punishment for the colossal crimes Germany has been perpetrating on a large part of the world."

* * *

The Church Times says that the Bishop of London has issued to his clergy a schedule of regulations concerning the administration of the Holy Communion, and expresses the hope that the Bishop will go further, and take a firm line with the parishes that habitually cut Matins and Evensong to ribbons, and ignore the prescribed appointment of Psalms and Lessons.

Home Horizons

By Charity Mauger

Here we are at the end of January with spring weather and all the appearances of April. Peter, our Persian puss, has just come in from a visit to the moon-flooded world of shining ice with a frosting of snow and is sprinting about the house in unusual fashion, as though bewitched. It has been splendid to get out for walks too, with an eye on the treacherous bits of ice under the dust of snow. We walked this afternoon, Brigid and I, to the high ridge which runs out into our lake and commands a view of land and ice-bound water, and looked down on the fishing huts sprinkled in the cove below. A bit of colour on one of them brought to mind the picture we might have had if gay paints had been used. It wouldn't have cost much, if any more, to have selected a bright and different colour for each tiny house in which the men spend their days, fishing through a hole cut in the ice. They are always so keen to get their huts out and be at their fishing; it transforms them into something almost carefree; so it is strange they have not thought of the gay touch of colour. But so long have we thought in terms of "serviceable colours" in the country, both within doors and without, that gray and brown drab have held us in their depressing grip. We owe a great debt to the mail order catalogues for introducing gay smocks and housedresses, and suggesting bright combinations of colours for kitchens, even if we do regret what the same system of buying has done to many small town merchants.

Our greetings to each other in our village street on this springlike day were perhaps a little typical also. "A lovely day"—Then, a bit grudgingly—"but we'll make up for it before long." No doubt we will. But we have had some days to warm our hearts even while the war news chills them.

* * *

No Sugar Hardship at All

We have had the radio announcements of sugar curtailment too, and are quite calm, and just a little contemptuous of the rush in the city to buy illegal stocks. It seems an unnecessary exhibition of greed. There is so very much too much white sugar eaten and everyone would be the better for a drastic curtailment. But twelve ounces of sugar per person for a week is no hardship.

Our grocer said in his forthright fashion, "Wouldn't you think when we have so much more in this country than in most other countries that people would be satisfied to go on quietly? But no; city people going home last

autumn tried to buy every bit of tea and sugar I had in stock. It did seem unnecessary." "Unnecessary" seems a mild word to use.

All those would-be hoarders are very like the squirrels who have disrupted, completely, the happy times which the birds were having at their lunch counter outside the kitchen window. The squirrels kept watch from the ridgepole of the shed and nipped along everytime anything was put out. When the suet was finally hung on the clothesline, in its bag, the whole thing disappeared, bag and all. When a flock of finches came chattering along for a brief visit the other morning we threw out bread in small chunks lest they get away before it was crumbled. The squirrels got every piece, juggled it in their paws and chewed it into a possible load and then off up the tree with it. Now we seldom see a bird and we do nothing to encourage the squirrels.

* * *

Cherish Your Belongings

Many obvious truths bear many repetitions before even a portion of our population pay attention. For instance, how many are making it a household rule to take the best of care of every now unreplaceable article; and that includes a large list of things? Our man-of-all-work scoffed at the idea of the washing machine being in need of a new oil supply, but found it did upon opening it. He also declares rust on metal boilers starts from the inside, but we are having paint such as is prepared for bridges, and metal exposed to the weather, put on our cistern and hot water boiler in the cellar. Also, when the wringer is left screwed down it helps to wear out the rubber. We are saving our rubber rings from bottled fruits, and hope that by using two old ones in the place of one new one—if no new ones are available—we may be able to can fruit, if not vegetables. Vegetables are tricky, so we still hope some substitute for the commercial tin can will be forthcoming for next season.

Those who have handcanning outfits can reuse their cans. We had a supply of tomato juice from our local market gardener, who had a fine crop of tomatoes too late for his market. So he rendered them into excellent juice and we have saved his cans. The cans must be thoroughly washed immediately upon being opened and emptied. Note the word "immediately".

* * *

Merry Medicine

One of our recent visitors told us that her greatest happiness in life is in making her friends laugh,—really laugh even in days of



tragedy. She succeeded with us, in telling us of her experiences in England just before the war. One story in particular showed the infectiousness of a merry heart. It was in a not-too-crowded bus one afternoon, when our friend was returning from a visit to a friend who had presented her with a somewhat rare lily which had resented being pulled from her garden, and quickly wilted. On the bus were some school-boys, who amused themselves with an effort to complete a limerick of which they knew but the first two lines:

"There was a young lady from Hyde
Who ate some green apples and died,"

Over and over they chanted lines, vainly trying to complete them, and our friend could not resist supplying the information that

"The apples fermented
Within the lamented
And made cider inside 'er inside."

The delighted small boys had her repeat and repeat, until not only they but the other passengers and even the conductor were joining in the incantation. Of course in this happy excitement our friend almost passed her stop, and after alighting had to signal the conductor and have him retrieve the forgotten, and very sad, lily. Surely a merry heart doeth good like a medicine.

* * *

Better Citizenship Based on Religion

In the Canadian School Journal for January, is an article by J. G. Elliott, a former newspaper editor and long an active member of the Ontario Trustees' Association. Mr. Elliott's subject is religious instruction in the schools and he warns that his article is but a preliminary to a motion which he will introduce at the Easter meeting of the Association, proposing specialized religious instruction for the schools, which means special preparation by the teacher to teach this subject and provision for it on the curriculum, and examination and passmarks as in any other subject.

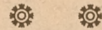
"Better citizenship, better democracy, better living and social unity, can only be developed in youth by the study of the finest literature the world possesses—the Holy Bible", is Mr. Elliott's closing sentence. Surely his proposal would ensure the best safeguard against the hazardous postwar period. There will be confusion of thought, economic insecurity, shifting standards, and, probably, other beliefs and faiths against which to measure the worth of Christianity. How can the oncoming generation which must receive the load from the shoulders that have been bowed by it, attack their problem in a spirit of deep courage and conviction, if they have not been taught and drilled in the unalterable truths which are the world's only salvation? As Mr. Elliott points out, the youth of Germany were educated to brutish degradation in two generations; why cannot the youth of Canada be strengthened in those fundamentals of which they are supposed to have some knowledge, by daily instruction along with the other studies chosen to fit them to take a place in life.

Keep—But Use—Your Head

Sometimes it seems as though these days we are now passing through, this winter of 1942, represents our worst period. Probably the danger is not nearly as great as that which faced Britain after the fall of France, although the threat to Australia is to them equally grave. No doubt there are many more people in Canada awake, but, alas, thinking only the ideas which they gather ready-made, and not always from reliable sources. It is a time to keep our heads, but also to use them. We cannot honestly believe that Britain has the most complete freedom of thought and action of all democratic states, and at the same time believe that her New Order must wipe away all existing conditions. If we had clear vision and strong faith as to our own destiny we could create public opinion that would be felt by our leaders, and no leader defies public opinion once it is shown in full strength.

Any limitations which have been imposed upon us as yet have not struck deep into our living conditions. Those of us who have never been able to advance far beyond the horse and buggy standards of living won't get as many jolts as those whose means and inclinations have enabled them to cultivate exotic tastes. But we may all find that rigid simplicity improves our health, our figures and our viewpoint. It may help us also to plan to better purpose for the future, not our individual future, but that of our community and country. And it challenges the best effort of those whose job is in the home and kitchen.

We personally enjoy ourselves, planning the best disposition of surplus wealth, had it been our responsibility to have any. Brigid is an individualist and doesn't hold with handing over to governing bodies more than they legally demand, but she agrees that there might be considerable satisfaction in my proposal. This suggestion was that we would select a few of our worthiest and neediest friends and buy for each an annuity. There, at one stroke, we would be removing anxiety of an unendowed future, reducing our own possessions beyond any selfish standards, and indirectly contributing to our country's coffers. Can anyone do better than that with large quantities of money they haven't got?



CATHEDRAL CROSS OF NAILS FOR VANCOUVER

The Dean and Chapter of Christ Church Cathedral, Vancouver, British Columbia, having heard of the "crosses of nails" given by the Provost of Coventry to representatives of the Canadian Press visiting Coventry, wrote asking for one that he might "place it in the chancel as a memorial of Coventry's agony, and of our share as a Church in the grief of the old world, and of our faith in the Crucified as the only hope of the world."

The Provost dispatched a cross of nails (six, and three inches long) from the ruins "as a token of the Christian bond that unites our peoples together, and of our common faith in the ever-living Christ to heal the wounds of the world."



MARCH

1. SECOND SUNDAY IN LENT.
St. David, Archbishop of Menevia, circ. 544.
2. Chad, Bishop of Lichfield, 672.
7. Perpetua and Felicitas, Martyrs, 203.
8. THIRD SUNDAY IN LENT.
12. Gregory the Great, Bishop of Rome, Doctor, 604.
15. FOURTH SUNDAY IN LENT.
17. St. Patrick, Bishop of Armagh, circ. 465.
19. St. Joseph.
20. Cuthbert, Bishop of Lindisfarne, 687.
21. Benedict, Abbot, 543.
22. FIFTH SUNDAY IN LENT.
25. **Annunciation of the Blessed Virgin Mary.**
29. SIXTH SUNDAY IN LENT.
PALM SUNDAY.
30. Monday before Easter.
31. Tuesday before Easter.

THE REALITY OF THE TEMPTATIONS

By E. R. James

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."

—St. Matthew 4: 1.

Are you scandalized by this statement? Does it cause you to stumble. It is written to make you think. Too much stress has been laid upon the simplicity of the Gospel. It is a half truth. Your mind must be satisfied with the truth of the Good News. Then only will you be able to stand fast in the days of stress and strain.

Our Lord's boyhood and manhood, until He was thirty, was spent in the little village of Nazareth in the Province of Galilee. Galilee was the Ireland of the Roman Empire, not Jerusalem. The people of Jerusalem, though worshipping in the Temple, were occupied in making money. At least three times in the year a multitude of pilgrims poured into the Holy City from every quarter of the Roman Empire. They had to be fed and lodged. They left much money behind them.

Every false Messiah raised his banner of revolt in Galilee. The Imperial Government at Rome appointed Herod ruler of Galilee because he was half Jew and would not be such an irritation to the fanatics of the province. It was in such an atmosphere that Our Lord passed His earthly life. He breathed in an atmosphere of the expectation of the Messiah. "All men mused in their hearts of John whether he were the Christ or not" (St. Luke 3: 15).

You can easily understand how the young Carpenter was thrilled when He heard of His fore-runner. He received Baptism at his hands.

Then came to Him the revelation of His mission. "Thou art My Beloved Son in Whom I am well pleased". That Voice produced a profound emotion in the heart, mind and will of the Carpenter. Is it any wonder that you read: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil".

He goes into the wilderness to consider and decide as to the kind of Messiah He is to be. Later He tells His Apostles of this time of testing. He is a real man and as such He had to make His decisions. They were real tests, temptations, a fact which is often forgotten by devout Christians, who place all the stress upon His divinity. Each temptation contained a half truth. At His Baptism He knew that He was endowed with spiritual power. How was He to use that power?

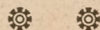
1. "Command that these stones be made bread". He had power to satisfy His own needs and that of His followers. Shall He use that power to offer His followers "A good time"—plenty of bread. This is most popular in every age. "A chicken in every pot and a car in every garage" has been used politically by men. But a prophet promises "a good time". "In this mountain shall the Lord of Hosts make unto His people a feast of fat things; a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined" (Isaiah 25: 6).

2. Cast thyself from the pinnacle of the Temple. The Messiah is to give irresistible evidence of His divine mission. They are a wonder loving people. "Except ye see signs and wonders ye will not believe". Yet another prophet says: "I saw in the night visions and behold, one like unto the Son of Man came with the clouds of heaven" (Daniel 7: 13). He will not force Himself into the minds of the people.

3. "All the kingdoms of the world will I give Thee". "Jews over all" was the ideal of His people. The Messiah was to be an earthly King and rule over all the nations of the earth. How modern. But hath not a prophet saith: "Of the increase of His government and peace there shall be no end" (Isaiah 9: 6)? This idea died hard even in the minds of the Apostles, who, on the eve of His Ascension, enquired: "Lord, wilt thou at this time restore again the kingdom of Israel?"

These three ideals have a great defect. None of them will produce loyalty of heart and mind in His followers. They do not bring into subjection unto the Lord the heart, mind and will of men. They appeal to their earthly welfare only. So Our Lord rejected the three worldly ideas of bribery, irresistible evidence and force. Calmly, quietly He went forth to found His Kingdom in the spirit of faith and humility and love.

HE CAME UNTO HIS OWN AND HIS OWN
RECEIVED HIM NOT



This is the notice that appeared on the door of a London public house on a recent Sunday morning:

"Closed. Gone to church.
Where you ought to be."



Our Communion and Fellowship

MARCH

"Christian, dost thou see them
On the holy ground,
How the hosts of darkness
Compass thee around?
Christian, up and smite them,
Counting gain but loss;
Smite them by the merit
Of the holy Cross."

—Rev. E. Caswell.

March, first month of the old Roman year, named for Mars or Ares, lord of warfare. We keep the name, for on our side of the earth it is the time when the winds of God sweep our air, sweeping away the germs of foulness and disease, making us clean for the Resurrection of Easter.

And this year, 1942, April is the month of Easter, the month of the open grave, so March is the month of Preparation, when we can think of that home in Nazareth where the Holy Child lived subject to His parents and in favour with God and man.

After the season of Purification, March was the month of warfare with sin, "Christian, up and smite them with the holy Cross"; the terrible "them" who today are defiling God's earth with the many killed in battle and dying of starvation or hurts in the bombed cities or in the fearful camps where the fellow countrymen of His mother are crowded together and tortured to death. Today warfare is with them certainly a Christian duty and we may pray, "God speed our bombs", as of old we prayed, "God speed the plow".

Then we can turn from the thoughts of man's warring to that home where dwelt the Incarnate Peace of God. Like the spilled frankincense from Mary's vase in Bethany, the perfume of that living Peace must have spread through Nazareth. We wonder that no one then ever noted that this supposed son of Joseph the carpenter never carried a Trespass Offering to the Temple. Always His offerings were Thank Offerings, Sacrifices of Praise. But the folks of Nazareth were blind. They saw nothing.

Nazareth is a small town, built on a hillside. The high road curves around the foot of the hill where the neat flat-roofed houses nestle, conspicuous among them rising the roof of the synagogue,

for the folk of Nazareth were devout Jews. Then there was the carpenter's shop, small, with its bench and tools, where Joseph worked each day. Each morning Mary would go with the other women to the well still called by her name, and that Main Street of the town is still known as the "Street of Mary's Well". I thought of her as I looked at it. Women were going there, their water pots on their heads, and several women had a toddler holding to her skirt to assist his unsteady legs. He was too small to be left in the house alone, too small to be on the streets at play with the bigger boys, so he toddled by his mother. And I thought how often the Virgin Mother must have gone to that same ancient well, and, clinging to her skirt, the wee Child who was God would walk on His baby feet. There is a great mystery in the Incarnation, but we can think that the Infant Christ was like other infants, small and weak. When, how soon, He knew His Divinity, I cannot say. Mary knew, and worshipped, but there were elder children who had claims on her time. Some have thought that there were children of Joseph by a former marriage, the sons James and Joses, Simon and Jude, and at least two sisters. They, tall maidens, were already betrothed and would soon go to the houses of their husbands. Meanwhile they lived at home in Mary's care.

James, the eldest, seems to have been a thoughtful lad, patronizingly kind to the Baby, whom Mary had brought to their home and whom Joseph called his son. James and his full brothers would go to the rabbi's school under the same roof as the Synagogue, but the Holy Child was too young, so He learnt His first lessons at Mary's knee. A picture of ours shows them as a poet describes:

"The Christ Child stood at Mary's knee,
His hair was like a crown;
And all the flowers looked up at Him,
And all the stars looked down."

So He lived with them in Nazareth in that happiest of happy homes, and Mary kept all the great mysteries of His birth, the worship of the Magi and we cannot tell what else.

BREAD

Be gentle
When you
Touch bread.
Let it not lie
Uncared for,
Unwanted;
So often bread
Is taken for granted.
There is such beauty
In Bread.
Beauty of sun and soil,
Beauty of patient toil,
Wind and rain have car-
essed it,
Christ often blessed it.
Be gentle
When you touch bread.
(Source untraced.)



Nazareth.

CATHEDRAL CHURCH OF CHRIST, ZANZIBAR

Our friend Mr. Hammond, Montreal, sent us the leaflet reproduced below. "It was sent to me," he writes, "by a South African who is in the South African Signal Corps. He saw service in the East African campaign and called at Zanzibar on his way home on leave. His name is Arthur Leslie Russell and I imagine he is now in the Libyan campaign, as last I heard he expected to go to Egypt."



For hundreds of years the site of this Cathedral was used as a slave market.

At last, on June 6th, 1873, Seyid Barghash, the Sultan of Zanzibar, signed a decree closing all slave-markets in his dominions, and forbidding the transport of slaves.

One of the priests of the Universities' Mission bought part of the Zanzibar slave market, and Jairam Senji, a rich Indian merchant, generously gave the other half.

Bishop Steere at once built a mud and stick hut, and had Services for the Christians on Sunday, and teaching for Mohammadans on Friday. He started building the Cathedral of coral stone in 1874, and was his own clerk of the works; for the African masons could not even distinguish between a straight line and a crooked one. The first Service was held in the Church on Christmas Day, 1877, but as yet the Church had no roof, and at that time a roof to cover such a wide span was a great problem.

Bishop Steere himself discovered that ground-up coral stone mixed with Portland cement would harden and form a barrel shaped roof. The Arabs prophesied that it would fall and crush all the Christians, but it is firm to this day. The Sultan asked that the bell tower should not overtop his own palace, and when the Bishop courteously agreed, he gave him the tower clock.

When Bishop Steere died in 1882 he was buried behind the high altar of the Cathedral. He was succeeded by Bishop Smythies, who journeyed many times to the mainland, and as far as Lake Nyasa in his zeal that the mainland tribes should be converted. The episcopal throne and the canons' stalls at the east end were put up to his memory. The crucifix on the pillar at the left hand side of the chancel is made from the wood of the tree which marked Livingstone's grave at Chitambo, and is a witness that Livingstone's appeal to the Universities' Mission had

been answered: the "open sore of the world has been healed." Instead of the injustice and misery of the slave market, there is now the joy and help of the church, the hospital, the printing press and the schools.

Before you leave this place, do not forget to say a thanksgiving to the good God for all He has done, and a prayer for those who are carrying on the work which was begun so many years ago.

THE UNIVERSITIES' MISSION
TO CENTRAL AFRICA

U. M. C. A. PRESS
ZANZIBAR
1927



PRAYERS FOR AIRMEN

As there happens to be in the American Prayer Book no prayer for the members of the Army and Navy air forces, Bishop Oldham of Albany has authorized the prayer from the Scottish Prayer Book for use in his diocese:

"Almighty God, who makest the clouds thy chariot and walkest upon the wings of the wind; have mercy, we beseech thee, on our Airmen, and when they are amidst the clouds and wonders of the sky, give unto them the assurance of thy protection, that they may do their duty with prudence and with fearlessness, confident that in life or in death the eternal God is their refuge, and underneath are the everlasting arms; through Jesus Christ our Lord. Amen."

Bishop Conkling of Chicago has commended for war-time use in his diocese a new stanza of the Hymn Eternal Father! Strong to Save, written by the Rev. Irvine Goddard, rector of Emmanuel Church, LaGrange, Ill., to ask protection for the nation's airmen.

"O Loving Father, give Thy care
To those in peril in the air;
Who bravely fight to keep us free
From foreign rule and tyranny.
O hear us, Lord, and grant our prayer
For those in peril in the air."

The Story of St. George's Cathedral

Kingston, Ontario

1791 - 1941

The first Rector of the Parish of Kingston was the Rev. John Stuart, D.D. His father, Andrew Stuart, claimed descent from the Royal Stuarts, so that the family were originally Scottish. Like many other Scottish families, however, they settled in the north of Ireland, and from the neighbourhood of Omagh in the County of Tyrone they later emigrated to the United States, settling at Paxton, Pennsylvania. Here John Stuart was born—February 24, 1740. He was educated at the College of Philadelphia now the University of Pennsylvania, where he graduated with the degree of B.A. in 1763. The university conferred upon him the honorary degree of D.D. in 1799. He was ordained by the Bishop of London in 1770, and became eventually missionary to the Mohawk Indians serving as a missionary of the venerable Society for the Propagation of the Gospel.

Stuart was a great man. Commissioned under the S.P.G. to lay the foundations of the Church in Upper Canada, he set about his task with a certain statesmanlike foresight. The original site of Kingston had been Fort Frontenac. Count Frontenac, governor of New France, had realized its strategic position. It lay at the head waters of the St. Lawrence, the great highway to the East. It was situated on the first shores of the Great Lakes, the door to the West. Frontenac had seized upon it, as providing the obvious centre for a new expansion of the fur trade. Stuart determined to make it the centre for a new expansion of the Church. He embarked upon his new work with tireless energy, but also with admirable wisdom and judgment.

"From no single house in Upper Canada probably," it is said, "unless it were Bishop Strachan's 'Palace' in York (Toronto), did influences proceed more varied and more potent than from Dr. Stuart's house near Kingston." This personal influence upon other men was one of Dr. Stuart's strongest characteristics. It drew from Strachan, the Great Bishop of Toronto, a fitting tribute when he referred to him as his own "spiritual father"; and the tribute was emphasized not unduly when it was enlarged to describe

John Stuart as "the father of the Church in Upper Canada".

The congregation which Stuart gathered around him, had as their first meeting place a room in the garrison. Its beginnings in these preliminary quarters go back as far as 1785. When the usefulness of the room was outgrown, they set about the task of getting a real church. They gathered some money by subscription among themselves; and they also proceeded to petition the Government to augment this by a Government grant. What they asked for was no less than a grant of the King's Mills at Kingston; a grant of "Kingston Mills and 500 acres adjoining them." The petition was not assented to and the "grant" was not given. They were thus thrown on their own resources and they set about devising plans accordingly. It was a momentous day when the vestry on October 25, 1791, "resolved unanimously that the money subscribed for the purpose of erecting a church, shall be immediately applied to that use." This "resolution" led to the erection of the first building which followed as early as the circumstances made it possible. The site chosen was approximately that of the office of the present "Whig-Standard, and is marked by a bronze tablet which serves to identify it permanently. The building itself was quite unpretentious. Dr. Stuart describes it as a 'decent



St. George's Cathedral today.



Chancel of St. George's Cathedral.

commodious edifice', with a temporary pulpit and reading desk erected in it, the whole expense of which was £172 currency."

In course of time Kingston developed in importance and in population. The little wooden church became quite inadequate for the demands made upon it, and the congregation braced themselves to face the new situation and to provide a more suitable structure. The present site, which had been marked out for a rectory, was chosen instead, for this new enterprise and the work went ahead quickly. A petition was again launched for a Government grant and this time it was more successful. It was presented to the Imperial authorities by the lieutenant-governor of Upper Canada, and it was favourably received in England. A grant of £1,500 was received and a tablet in the completed building acknowledged it as a gift from King George IV. The original cost of the building was over £3,000, so that the grant must have been warmly welcomed. The corner stone of the new church was laid on Monday, June 24, 1825, by the lieutenant-governor of the Province of Upper Canada, His Excellency Sir Peregrine Maitland, K.C.B. It was a great occasion. A procession was formed in front of Walker's Hotel (now the British American). It included—a band, a Guard of Honour for His Excellency, architects, builders,

staff of the Garrison, barristers, physicians, sheriff, magistrates, members of Parliament, the clergy, and gentlemen. The religious part of the ceremony was conducted by the Venerable George O'Kill Stuart, Rector and Archdeacon of Kingston. The procession, at the close of the ceremony, returned to the hotel, where the occasion was marked by a public luncheon.

The building itself was constructed of natural limestone, cut and faced, and was of comparatively spacious dimensions. The general architecture of this original has controlled the future developments of the building and calls for comment. It is described generally as "Georgian" and is thus associated with the cathedral at Quebec and St. Paul's Church, Halifax. A wider association is with the 18th century churches in England, of which the most notable examples are in the Wren Churches in London. Later a colonial atmosphere was added by the addition of a cupola, with a clock; and a portico of massive pillars.

As a result of Lord Durham's Report, the provinces of Lower and Upper Canada were united into the Province of Canada, the Act of Union taking effect in 1841. Kingston was chosen as the capital; and Lord Sydenham, as first Governor-General of the United Province, established his vice-regal residence there in the house which is still known as "Alwington House". Lord Sydenham had been largely instrumental in bringing about the momentous constitutional changes, and consequent overwork, followed by a serious accident resulted in

his death. He requested to be interred beneath St. George's and his wish was carried out. "There on September 4th, with the military accompaniments of a garrison city and all the funeral pomp pertaining to his work and official position, the body of Lord Sydenham was laid to rest." A Brass over the spot where he is buried; and a tablet erected by the Ontario Government over the entrance of the church, marks his connection with Kingston and St. George's.

On June 13th, 1861, the Rev. John Travers Lewis, Rector of Brockville, was elected Bishop of the new Diocese of Ontario. Kingston was chosen as the see city and St. George's was set apart as the Cathedral Church of the Diocese. The laity, presenting an address to the new Bishop, pointed out that this distinction was suitable since Kingston "contains the first and oldest congregation of the United Church of England and Ireland, formerly in the charge of the Rev. Dr. John Stuart." Dr. Lewis was consecrated a Bishop of the Church of God in St. George's Cathedral on the Festival of the Annunciation, March 25th, 1862. It was the first consecration of an Anglican Bishop on Canadian soil. The new distinction of cathedral status was full of suggestion of the need of increased dignity and impressiveness of structure, and it found an able exponent in the person of the

Very Reverend Dr. Buxton Smith, who became Dean of Ontario in 1891. Under his leadership the building was altered and enlarged. The changes included transepts, a deep Chancel and a massive dome. The exterior suggests St. Paul's in London, but naturally on a much smaller, plainer and a less pretentious scale. Unfortunately this building was all but destroyed by a disastrous fire on New Year's morning, 1899. The disaster was faced with great courage by Dr. Buxton Smith and the congregation. Under his brave leadership, the work of restoration was at once undertaken and it was completed in the space of two years at a cost of \$80,000. Of this amount \$30,000 was met by insurance and subscriptions, and whatever debt remained was wiped out in 1925, the 100th anniversary of the laying of the original cornerstone, and the new completed building was consecrated to the worship and service of God.

The Clergy connected with the Cathedral in its long history have included some of the leading figures in our Anglican Church in Canada. George O'Kill Stuart, son of John Stuart, and a man of great distinction, succeeded his father and remained rector of the Parish for 50 years. He became successively Archdeacon of Kingston and the first Dean of Ontario. Other Deans included Dr. Farthing, a well beloved Bishop of Montreal, and Dr. Bidwell, subsequently Bishop of Ontario, and assistant to the Archbishop of Canterbury. Dr. Harding, the present Archbishop of Rupert's Land and the most picturesque personality among the present Bench of our Canadian Bishops, was at one time Assistant Minister of the Cathedral.

Of late years a number of improvements have been added to the Cathedral. They include a new organ which was installed in 1929, an indirect lighting system, and a sound-amplifying system. It has been necessary also to put a new roof on the Cathedral, covering almost the entire building, including the dome.



THE CHURCH BIBLE AND PRAYER BOOK SOCIETY

The forty-third annual meeting of the Church Bible and Prayer Book Society was held in Toronto on January 19th, with His Grace the Lord Archbishop of Toronto presiding.



First St. George's Church, 1791.

The Directors' Report shewed that during the past year 45 grants had been made for use in 13 Dioceses, involving a distribution of 1,407 books. Eleven grants were made for the Sunday School work of the Church; one went to an Internment Camp; one to an Indian Mission; two to Institutions, and the balance to Missions for the benefit of, at least, 70 congregations.

For forty-three years the Society has been giving encouragement and help to struggling congregations in this vast Dominion, and has made no less than 2,830 grants at an expenditure of \$42,634.25. In view of the straitened circumstances with which so many parishes are faced the appeals for assistance are numerous, so the Directors hope that contributors will be as generous as possible again this year.

In addition to the 45 grants of new books made in 1941, the Society was able to arrange for the distribution of 1,016 used books donated by congregations and individuals upon the introduction of the new Hymnal. To date, 3,869 books have been sent in response to appeals for such used books, and places can be found for as many more as may be forthcoming. Those willing to help are asked to notify the Rev. C. Carpenter as to the number, and kind, of books in good condition they can supply. The Society thanks all those who have donated these books and assures them that their gifts have given great pleasure to the recipients, and have helped to make the rendering of Services more hearty and helpful in isolated places.

The Organizing Secretary is the Rev. W. G. Walton, 127 Delaware Avenue, Toronto; and all correspondence relative to grants, or to offers of used books, should be addressed to the Rec. Secretary, the Rev. Charles Carpenter, 73 Bedford Park Avenue, Toronto 12, Ont.

One Hundred Years Ago

Government Salaries—Diocese of Quebec: The Bishop (£1045), Rev. E. W. Sewell of Trinity Chapel (£100), Rev. Jos. Brown of Cathedral (£75), the Rector of Montreal (£150), Three Rivers (£100), Frelighsburg (£50), Dunham (£50) and of Caldwell (Clarenceville) were on the ½ yearly list of March 1842. (Public Archives.)

Tavern Licenses Refused: Dominick Daly, Provincial Secretary informed the Bishop that His Excellency will consider favourably the resolution of the Quebec Cathedral Vestry. March 1842. (Public Archives.)

Gaspé Churches: In the District of Gaspé there are churches at Gaspé Bason, Sandy Beach, Malbay, Percé, Cape Cove, Paspebiac, New Carlisle.

Quebec Churches: There are 5 places of worship in the city; also at Lake Beauport, Stoneham, Valcartier and St. Patrick's on the Jacques Cartier. At Bourg Louise and Port Neuf. (Bishop to S.P.G., Feb. 1842.)

Montreal Classical School: The Rev. Jas. Ramsay, M.A., of Trinity College, Dublin, who now keeps a classical school in Montreal, has applied to me for the appointment to La Chine. Mr. Robertson, who now serves this charge from Montreal, is about to resign it.

St. Rémi: The Rev. R. G. Plees, itinerant missionary in Montreal District and who receives half his salary from the Church of England Missionary Association in Montreal, has his headquarters at Russelltown and is erecting a small stone church at St. Rémi. (Bishop to S.P.G., March, 1842.)

Aylmer: On 14th February, 1842, at a meeting held at the hotel (J. H. Day, Esq., chairman, C. C. Symmes, secretary), after hearing the Rev. S. S. Strong, it was proposed to proceed with the erection of the church and to raise money for remunerating such resident clergyman as may be appointed to the place and to communicate with the gentlemen of the Chaudiere. Jas. Blackburn, R. Conroy, Dr. Bridges, Asa Parker and others took part in the meeting. The Messrs. R. Wright, R. Austin, A. Vicar and B. H. Wright were appointed by Hull to meet the Aylmer committee and on the 22nd February, 1842, provision was made for a resident clergyman. (The Church.)

Johnstone (Ottawa) District: The Rev. E. Morris called for tenders for enclosing a stone church in each of the townships of Lansdowne, Yonge and Woford and at New Boyne, and of a frame church at Bellamyville. A church has lately been built in Montagne. ("The Church", 19 March, 1842.)

Kingston Townships: A stone church has been built at Sydenham in Loughboro; a wooden church is nearing completion on the Perth road 13 miles from Kingston in Pittsburgh, and another is being built on the border of Kingston and Portland townships. The stations are visited by Mr. Wm. Harvey, the Catechist. ("The Church", 5th March, 1842.)

Shanty Bay: The Rev. G. Hallen of Penetang opened the unfinished church 27th February, 1842. It is beautifully situated on the north shore of the Bay, massively built of clay, in Norman-Saxon style, and will hold 200. 30 acres of land was given by Mr. O'Brien when he first settled in Oro and 2½ acres by Mr. Walker in 1836 when the building fund was started. ("The Church".)

Christian Courtesy: The Chief Justice was thanked by the "Christian Guardian" of 6th April, 1842, for the gift of land at Holland Landing to the Methodist Conference, to the deep regret of the editor of "The Church". The Rev. F. Tremayne of Charleston near Brockville was notified by the Bishop that he could not expect assistance towards churches shared with any other denomination. 17th March, 1842. (Strachan Papers.)

The Toronto Church Society: The Bishop of Toronto to Dr. Mountain. Expects to form the Church Society in April. Finds his expenses increasing. Protests the regulations for the sale of Clergy Reserves. Would like some provision for the support of the Diocese. Asks the opinion of the Chief Justice—"Nothing can be more unjust than making provision for all the Colonial Bishops to be left in poverty. (Strachan Papers, March, 1842.)

Winnipeg Diary: The Rev. J. Smithurst to the C.M.S.:—**March 6th, 1842, Lord's Day:** The Indian Church was filled this morning soon after 9 o'clock, so that I did not wait till the regular hour for commencing the Service. I was surprised to see many who had come from Grand Rapids a distance of thirteen miles. There were also many heathen Indians. **March 10:** I have been engaged most of the day in the study of the Indian language. I am on the point of completing a translation of the Evening Service of our Church, and in a few weeks hope to be able to read it. This will be a great benefit to the old people who do not understand English. **March 21, 1842:** After the school-room lecture, I had a long and very interesting conversation with an Indian who wishes for admission to the Lord's Table. He told me he had had a desire for more than a year to give himself up fully to God; but always hesitated, when it came to the point. He could now, however, get no rest, his heart was so troubled. Yesterday, when the importance of the Lord's Supper was set forth, and an invitation given to all who repented of their sins were resolved to come by faith to the Lord Jesus, he felt that he could no longer keep back, and was therefore determined to enter anew into covenant with God. **March 23:** The Church was very fully attended. After Service, I read over to the Communicants my translation of that part of the Communion Service which is now completed. **March 25:** The Indian Church was filled at an early hour, and the people were remarkably attentive. I afterward administered the Sacrament of the Lord's Supper to 65 persons—1 European, 3 half-breeds, 57 Muscaigo Indians, and 4 Saulteaux. The Service was al-

together a most solemn one; the Divine Blessing evidently rested upon us; and the devout and orderly behaviour of the Communicant's called forth feelings of the deepest gratitude. Ten years ago who would have expected to see sixty-one Indians, in one congregation, partaking of the emblems of the Saviour's dying love? I read a portion of the Communion Service in the Indian language with more ease than I had anticipated.



Diocese of Athabasca

Ven. Robert Little, "The Archdeacon" (as he is known in his parish), got away about half-past eight on Saturday morning. The following Sunday was a fifth Sunday, when he was a free lance, and his place in town was to be taken by a lay reader. This weekend the "other sheep" were on his mind. Two of the girls from the Hostel went with him, very excited after three months' absence from home, for he was to pass through their settlement. Falling snow, drifting snow and icy ruts had for days been the subject of their discussions, but the travellers started out, quite aware that they might have to turn back, if the trails proved dangerous. Before noon, indeed, they stuck once, and once had to be lifted out of a ditch.

After dropping his passengers at their homes, the Archdeacon visited a tiny mission shack at Grassland, where one of Miss Hasell's workers is settled. The residence is close to the school, so the worker has groups of children for class or club every day after school, and sometimes at noon as well. They are getting graded instruction from an experienced teacher, who, because she is also a Van Worker, and has taught these same children for three winters already, is beginning to see results.

On he went, leaving telegraph and telephone wires behind, till he was sixty miles from the nearest railway.

When he reached his next objective, a small log house (in Amesbury) bordering on extensive unoccupied country, the old people (non-Anglicans) were too feeble to make plans for being at church the following day. But they gave him a dollar for the offertory, and showed a large pile of wood which was to be hauled ten miles to the mission shack further on, at Wandering River. He was able to visit in the Amesbury settlement till dark, and then was glad indeed to arrive at the cultured, cheerful home, where he was to be the guest for the night, in Wandering River.

Next morning at 10.00, there was a fair attendance, considering that most of them had had to leave home in the dark. There were twelve communicants, of whom eight have joined the Church since they came into the parish. Two lady workers are being sent into this isolated area by Miss Hasell from January to May.

The rector's next Service was at noon, in a house along the return road, when ten-year-old Michael and two-year-old Alva Anna May, children of new Canadians, were received in holy baptism. Twenty-four were present at this

Service and heard an address on Christian duty. At the lunch which followed in the same room, the Archdeacon took the head of the table, around which all the adults were seated.

Then, on to a French settlement, where he visited a young girl (Anglican) stricken suddenly with tuberculosis. From there, on to the evening Service at Lac la Biche. In this settlement the new church is not yet ready for winter use, and so the Communion Service was held in the mission house, this time, a three-roomed cottage. It was a beautiful Service indeed.

But the day was not yet over, for at 10.15 p.m. he was holding a baptism Service in a lake-shore cabin. About midnight he reached the country town hotel. Unfortunately, John Wesley (the Ford car, for the world is its parish) had to stay out all night. The garage was closed, most definitely. Anti-freeze and many coverings availed, however, and no damage was done.

The good night's rest did not come, as expected, for there was a Chinese pyromaniac in the next room. He was to be "taken out" next day, and remained true to form. About 3.30 smoke filled the hotel from a fire which he had built on the floor of his room, and, as the only exit for smoke was through the small holes in the storm windows, the four guests were obliged to cool off somewhat in the street for a while.

The north is an excellent place for sleep, however, and all the travellers got in another three or four hours before daylight.

Then, after purchasing some tomato juice and some oranges, the Archdeacon returned to the T.B. patient, and, from there, back to the settlement at Grassland. There he found a wood-cutting "bee" in process in the Mission River yard. Several loads of wood had been given, and six hefty men were cutting it, with the help of a buzz-saw.

During the instruction class which followed his arrival, and during the ensuing baptism Service, no one heard the buzz of the saw. One of the hostel girls was a godparent, and quite a large congregation was made up from the six children who were baptized, and from their friends and sponsors. Two pupils, aged 14 and 13, received adult baptism, and the other four, whose ages ranged from ten to one year, infant baptism.

As the Archdeacon, with his passengers, was returning safely to Athabasca, he was heard to wish that there were five Sundays in every month. The fields are indeed white unto harvest.



SEES BASIC RELIGION FORSAKEN FOR 'ISMS'

Taking as his topic "New Lamps for Old", Ray Arntfield, gold mine executive, recently told the Uptown Optimist Club, Toronto, that the old lamp of truth and honesty had been exchanged for chicanery and deceit. The old lamp of "love thy neighbour" has been replaced with the new one of national egotism, he said. Hard work has been traded for "easy money" and the old fundamental basic religion has been traded for a "collection of 'isms'."

THE DAY'S WORK

The Day's Work? Early and late
For others to labour, on others to wait;
And with toil of body and brain
To plod one monotonous round,
Day by day, again and again.

The Day's Work? Martha's work! cares
Incessant, insistent (ah! scant time for
prayers),

With children to think for, and feed;
And a smile—somehow—to be found
To hearten the man in his need.

Martha's work—Mary's work: still
And quiet to stay, in the Peace of His Will;
High thoughts in small tasks, with the heart
As a hid shrine; there (of His Grace)
One may talk with the Lord apart.

—K. E. T. J.

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An extremely graphic little book which should be very popular for group or personal reading. The section on the Industrial Co-operatives, familiarly known as "Indusco", is particularly interesting. 30c.

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By K. S. Latourette.

All who have read "Missions Tomorrow" will welcome a new book by this author. This one, as the sub-title puts it, is "A survey of the influence of Jesus on the quality of life in the twenty centuries since His life on earth". Very good indeed. \$3.00

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happy story in the life of the Church of the Good Shepherd.

The Sunday School is going along very well, and much credit is due the teachers who carry on so faithfully under crowded conditions. Menfolk of the parish certainly must get the hall reduced in height and extended in length this spring, as the Sunday School certainly needs the extra room! With such fine weather, it may be that an early start can be made.

ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services: Holy Communion, 8 a.m.; Sung Eucharist and Sermon, 11 a.m.; Even-song, 7.30 p.m.

Sunday School for Juniors, 10 a.m.; Sunday School and Bible Classes for Seniors, 10.30 a.m.

Weekday Services: Holy Communion, Monday, Thursday and Saturday, 8 a.m., and on Wednesdays in Lent at 10 a.m.

Preparation for Holy Communion on Saturday, 7.30 p.m. Confessions, Saturday evening, and by appointment.

Notes

Willing Workers: When the Willing Workers held their February business meeting plans were made for holding the usual Lenten "Ten Cent Teas" at the members houses. At the conclusion of the meeting Mrs. J. Findlay, on behalf of the members, presented the Secretary, Mrs. J. L. Dixon, with a beautiful Prayer and Hymn Book on the occasion of her birthday. Mrs. Dixon thanked the ladies for their kind thought and remembrance.

A Whist Drive was held shortly before Lent at the home of Mrs. B. Sharpe.

On Shrove Tuesday there was a largely attended Whist Drive got up by the A.Y.P.A. The aggregate prize for the season's games up to February 17th was won by Mrs. J. Watson. At this affair, too, the prizes were awarded in connection with the money-raising scheme organized by Mr. J. Green. The very nice stool donated by Mr. Trooke went to Mr. S. Noble, and the box of chocolates donated by Mr. Green (Senior), went to Mr. Hallaway. Close on \$100 resulted from this effort by Jimmy Green and his Cubs.

Baptisms at St. Stephen's: Lynne Gretna Gwyllis O'Hara; Mawveen Mary O'Hara; James Arthur McKinnon; and Irene Myrne Gail Olson.

ST. MATTHEW'S MISSION

Glen Maurice Pullishy was baptized on February 1st.

Mr. Dodd is taking the evening services and seems to enjoy doing it.

The ladies have got a cook stove for the kitchen.

Rural Deanery of Pembina

ST. MARY'S, JASPER

Duke Senior, exiled in the forest of Arden, found in Nature counsellors that, as he said, "feelingly persuade me what I am." Exile had robbed him of the false security of Court life, and brought him in touch with reality. That is a good illustration of what Lent should do to us we let its rigours blow upon our siritual bodies and feelingly persuade us what we are: enable us to see ourselves, in part at least, as God sees us.

On Ash Wednesday morning fourteen persons made their communion. These included five of our recently confirmed young people who obtained leave of absence from school to attend this service.

This Lent a series of mid-week services is again being held under the joint auspices of the Anglican and United Churches. A series of addresses is being given on "The Kingdom of God," following the suggestion of The Inter-Church Committee on the Evangelization of Canadian Life.

An informal concert in aid of our Sunday School funds was given in the parish hall, on Shrove Tuesday. The proceeds amounted to more than \$12.00, a sum which will enable us to purchase much needed material for work tables for the Infant Division.

Many of the Sunday School children took part in the concert. The Boys' Club gave a dramatic rendering of "The Death of Henry King," a dire warning to small boys who persist in chewing string! Perhaps Hilaire Belloc was not acquainted with small boys who chew gum instead! Ramsay Heckley showed much promise in the two songs he sang. Evidently he is following in his father's footsteps! So, too, is Primrose, who also sang a solo to her mother's accompaniment. One very junior member, Marjory Lewis, was over-come by stage fright at first, but performed gallantly at the end of the programme. Another rising star amongst our juvenile performers is Marion Cleveland, who was accompanied by her sister Betty at the piano. At all our church concerts we now look for numbers, vocal and instrumental, from two junior "veterans," Beatrice Bryant and Walter Brodie, and we are never disappointed.

Through a regrettable "lapsus stili" it was reported last month that a Life Membership in the W.A. had been conferred upon Mrs. Jackson. The Life Membership was conferred upon Mrs. F. A. Jackman. We apologize for the error.

St. Mary's W.A. has decided to devote one of its bi-monthly meetings to mission study. This is an excellent step in the right direction.

After a long spell of sickness Mrs. Brodie, President of the W.A., was back at her post for the first meeting in February.

On Sunday evening, February 22nd, the 1st Jasper Guide Company and Brownie Pack paraded to church under Captain Gladys Mahood.

On the evening of Good Friday we hope to stage in the church a dramatic presentation entitled "The Terrible Meek," by Charles Kennedy. This, to quote from French's catalogue, is "the revelation—of the effect of the Crucifixion on a Roman captain, a soldier, and an Unknown Woman."

CHURCH MESSENGER

We still need many more envelope subscribers. Direct giving is the only lasting and satisfactory way in which to settle the financial problem.

THE ONOWAY MISSION

Miss Barbara Onions

It has been necessary to make some alteration in the services at Onoway for the month of March, and they will be as follows:

March 1st, Matins at 11 a.m.; March 15th, Matins at 11 a.m.; March 22nd, Holy Communion at 11.15 a.m.; March 29th (Palm Sunday), Evensong at 7.30 p.m.

Each Wednesday in Lent, a Devotional Service at 8 p.m., and a Children's Service at 3.45 p.m.

During Lent, a service is being held at Brookdale every Friday at 3.30 p.m.

Annual meetings have been held at all the country points in the Mission during February, and the general result seems to be that of a willingness on the part of church members to do what they can towards the support of the Mission.

Now that the Brookdale Church is free of debt, we are gradually getting the furnishings, which are still needed, in the Sanctuary especially. The little church of St. Timothy, Calahoo, is also being improved.

The following arrangements have been made for services during Holy Week and Easter. Let us hope we shall be as fortunate in our weather and roads as last year.

Palm Sunday, March 29th—
11 a.m., Calahoo, Matins.
3 p.m., Stettin, Evensong.
7.30 p.m., Onoway, Evensong.

Maundy Thursday, April 2nd—
3.30 p.m., Abbeywood School.

Good Friday, April 3rd—
9.30 a.m., Onoway, Children's Service.
11 a.m., Onoway, Devotional Service.
2.30 p.m., Brookdale, Devotional Service.
4.30 p.m., Rich Valley, Devotional Service.

Easter Day, April 5th—
11 a.m., Onoway, Matins.
3.00 p.m., Brookdale, Evensong.
7.30 p.m., Calahoo, Evensong.

Low Sunday, April 12th—
9.00 a.m., Stettin, Holy Communion.
10.30 a.m., Onoway, Holy Communion.
3.30 p.m., Rich Valley, Evensong.
7.30 p.m., Abbeywood, Evensong.

Easter Communion at other country points to be announced.

There are still many baptized and confirmed members in the parish who are not supporting their Church in the way of regular Sunday worship; and we can never—as a Church—be a strong witness for God unless each and every member is willing to do his or her part. Surely, the world needs our corporate acts of penitence, prayer and worship, and we all—I think—need one another's prayers and the strength of a real Christian Fellowship. It will mean making an effort, but what better time than now to make that effort, because the Season

of Lent calls us to fight with renewed vigour the powers of evil with the weapons of penitence, prayer and self-discipline.

THE WABAMUN MISSION

THE REV. COLIN CUTTELL

Holy Church enjoyed a certain popularity on Ash Wednesday. Wabamun Schools were given a whole day's holiday, and let it be said to the children's credit that twenty of them were in church for the 9 o'clock mass on that day. Thanks to the co-operation of schoolmaster and people, **Rexboro'** boys and girls came to St. Aidan's for the 11 o'clock Eucharist. The **Duffield** congregation distinguished itself by filling the church in the afternoon of Ash Wednesday at Sung Evensong with Litany, with every family but one either there in full or represented. Again, parents took their children out of school to attend this service. Well done, St. Matthew's!

A small congregation gathered at St. Paul's, **Evansburgh**, in the evening to say the Litany and sing the hymns of Lent.

LENT BOXES have gone out to every family, and will be recalled during Easter Week. The proceeds will be given to the 1942 missionary apportionment, and monies will be credited to the various stations of the Wabamun Mission.

On Weekdays, follow-up work with last Fall's Junior Confirmation classes is still progressing. There are in addition two adult groups at **Sundance** and **Tomahawk**, which have been meeting regularly since the new year. The Articles of the Christian Faith are studied and discussed. The meetings generally open with the Little Litany, Collects, and a hymn or two, and end on another note; with a sing-song and refreshments. At Sundance, the Padre and Dick Noble persevere in the duet "Excelsior." Week by week with weary steps they drag "the banner with the strange device" through a particularly tortuous Alpine pass. They expect to get through before these winter classes are over. Meanwhile, everybody is most kind! At Tomahawk the piano and the human voice also play their part. For royal hospitality, we are indebted to Mrs. Tom Wood and the Harrisons.

On the first Sunday in Lent, a Victory Service at the Wabamun Church was attended by a representative congregation of villagers, some 60 in all, to pray for National Repentance and Victory. It was also the Commemoration of Lord Baden-Powell's birthday. Members of the Wabamun Mission Scout Troop were present in uniform, and the Troop flag was placed in the Sanctuary. The text of the sermon was taken from the 4th chapter of St. Luke: "Man shall not live by bread alone." The preacher set before the congregation some possible answers to the question: "What sort of world do you REALLY want to see when this war is over?"

Despite 30 degrees below zero weather on St. Matthias' Day, a round dozen Brightwood people met at Galpin's farm home for the Holy Day service. Miss L. Camp, director of Sunday School by Post, and myself, spent the remainder of the day in a house-to-house visit, checking progress made in the mail lessons, both in Brightwood and Evansburgh. The extent of the interest shown by

parents in this work is encouraging. Meanwhile, the weekly round of schools goes on with as little interruption as possible, and Wabamun, Rexboro', Fallis, Seba, Gainford, Golden Rule, Everest, and Brightwood schools have their classes. A standard curriculum is not possible, because each school differs in age level and religious knowledge. With one group, elementary teaching, aided by blackboard and chalk is found necessary; at another school, Bible study with the aid of Nelson wall pictures; in another the teaching of the Christian Year with the help of stamps, which, as "Punch" says, "make the children stick!"

In Wabamun, Miss Hilda Margerison carries on a good work with her Sunday School, which is rooted in the Church and definite Church teaching. "What do they know of Holy Church, who only the parish hall know?" In colder weather, our children use the chapel and club rooms in the Mission House. They, too, are keen about stamps.

In the Mission Field as a whole, I note with joy that many parents are gathering their children together on Sundays and teaching them the Faith. I would like it to be known that I can supply at small cost books, pictures, and stamps to parents, and will be glad to advise on a plan of progressive teaching.

Miss Camp of S.S.B.P., whose great work is known in the countryside, but little known in the city, now lives at Seba Beach, and she is always available for help and expert advice. Parents should write to her about their religious training problems, have their children placed on the Sunday School mailing list, pay towards the cost of the papers, and above all, see that the answers are sent in regularly.

No one can readily assess the value of this work of the Teaching Church in a countryside which closely resembles the African Congo in its dire need for the propagation of the Christian Faith, if only to offset the depredations of fanatical sects which are perennially with us. The only kind of state worth fighting and dying for is the Christian State. Let parents and teachers and pastors combine to make it so.

The Cost of travelling around this mission has, of course, substantially increased during the past twelve months. To maintain the car and buy gas cost me \$45 last month. Parents of children at distant stations might bear this fact in mind and make a periodical donation towards the gas fund. Donations thus earmarked go directly to my gas-man.

Obituary: Word has come through English papers of the death, on November 22nd last, of the Rev. A. Loydal Bee, formerly priest-in-charge of the Entwistle Mission (1927-1931), and lately Vicar of Chalgrove, in Bedfordshire, at the age of 70. Up to the time of his death Fr. Bee was looking after seven blind evacuees from London. With real courage, he came out to the western mission field late in life, and will be remembered for his cheerfulness and devotion to duty. R.I.P.

St. Aidan, Rexboro': The new frontal for penitential seasons, worked by Mrs. T. F. Swallow, and given by Mrs. Wm. Margerison in memory of her mother, was in place for the Ash Wednesday service, and will shortly be dedicated by the Bishop.

Annual Congregational Meetings:

At St. Aidan and St. Hilda's, Rexboro', St. Patrick's Day, March the 17th.

At St. Peter and St. Paul's, Evansburgh, Wednesday, March the 18th.

At St. Matthew's, Duffield, St. Joseph's Day, Thursday, March the 19th.

All at 8.30 p.m.

There are still a few outstanding subscriptions for the 1941 "Messenger" to come in. These might be put in an envelope on the church plate, or sent direct to me.

The Rural of Deanery Vermilion

ST. MARY THE VIRGIN, CLANDONALD

THE REV. F. A. PEAKE

The W.A. held its annual meeting on February 4th at the vicarage, with a pleasantly large attendance. The Branch has had a very successful year and was able, by its efforts, to pay the Missionary Apportionment, the Clergy Pensions' premium, and one year's taxes on the vicarage. Officers elected for 1942 were as follows: President, Mrs. J. Roe; Vice-President, Mrs. T. J. Souder; Secretary, Mrs. E. A. Stockwell; Treasurer, Mrs. L. Wilkinson; Educational Sec., Mrs. R. Hagen; Dorcas Sec., Mrs. J. McKinnon.

The A.Y.P.A. and W.A. are now collaborating in an effort to raise funds for the repainting of the parish buildings. A sufficient amount is available for the church and it is hoped that more will be forthcoming for the Mission House. Neither has been painted since the erection of the Clandonald Mission fourteen years ago.

The Vestry were able recently to pay off the remaining year's taxes owing to the municipality.

Holy Matrimony: Emil Albert Mirbach to Evangeline Schritt, in Clandonald Parish Church, on February 4th.

HOLY TRINITY, IRWINVILLE

THE REV. F. A. PEAKE

The annual meeting of the Irwinville congregation was held on February 7th, with, we regret to say, a disappointing attendance. The incumbent nominated Mr. K. S. Kent as his warden for the ensuing year and Mr. A. J. Kent was elected as People's Warden. Members of the Vestry—Messrs. G. R. Kent, W. R. Kent, H. McLachlan and Mrs. K. S. Kent.

The meeting deplored the lack of interest shewn by the community generally in the welfare of the parish church. In an effort to develop that interest

CHURCH MESSENGER

services are to be increased to a weekly schedule from May to September.

Confirmation classes are now in progress and any desirous of being confirmed should hand in their names to the vicar without delay. The Confirmation Service is to be held on June 14th.

THE DERWENT MISSION

THE REV. F. A. PEAKE

We are happy to report a continuing interest in the Church despite the fact that services have to be held in the Town Hall, on Tuesday evenings. Sunday services will be recommenced in May, or earlier if weather conditions permit.

Truly, it may be said that the congregation is "catholic" in the proper sense of that much-abused word. In addition to our own people we have Lutherans, and members of the United and Greek Orthodox Churches.

The district is largely Ukrainian and for the benefit of those who find English difficult, Canon Dixon of the M.S.C.C. has been kind enough to promise a gift of fifty copies of the Prayer Book in the Ukrainian language.

CHRIST CHURCH, MANVILLE

THE REV. S. J. BELL

We are a little late with some of our news, especially that relating to annual meetings.

Vestry of Christ Church for 1942: Vicar's Warden, Mr. H. A. Arnold; People's Warden, Mr. E. D. Wright; Vestrymen: Messrs. D. Burch, J. Croft, E. Manz, G. Thomas, E. A. Mercer, A. E. Williams.

Woman's Auxiliary Officers: President, Mrs. D. Burch; 1st Vice-Pres., Mrs. Rutherford; 2nd Vice-Pres., Mrs. Arnold; Sec.-Treasurer, Mrs. Williams.

The W.A. held their Calendar Tea on January 31. The day was cold, which no doubt prevented many people from the country being present. However, it was considered fairly successful.

The members of the W.A. and ladies from the United Church observed the Women's World Day of Prayer, February 20th, with the service in Christ Church. The leaders were Mrs. Wilson (United Church), and Mrs. Bell, with Mrs. Arnold at the organ. This service was very well attended.

The Girls' Auxiliary held their prayer service on the afternoon of February 20th, with Miss Edith Jones as leader. This service, as some of our readers know, was specially concerned with intercessions for the missionary work of the church.

We were sorry to lose a very active worker in Sunday School, Choir and Girls' Auxiliary, in Miss Edith Jones, who has gone to train as a nurse in the Royal Alexandra Hospital, Edmonton. A farewell party was held at the vicarage on the evening of February 20th, when the congregation and Girls' organizations presented Edith with tokens of appreciation for the very fine work which she has so loyally done. We wish her every success.

The choir is now a separate organization, with Vivian Croft as president, Mildred Jones, secretary; Betty Allen and Annie Plishka, Librarians. Mrs. H. A. Arnold is Director.

Plans are being made to paint the church and vicarage this coming summer. We feel that even in war-time it is good policy to preserve our buildings and not let them get into disrepair.

The ladies of the Women's Community Club at Chailey have provided St. Alban's with a new carpet for the aisle and a new kneeler for the Communion services. The congregation contemplates further work on the church this summer if possible. The ladies have certainly shown themselves to be of considerable help to the church here.

Forth-coming events: The girls of the Auxiliary will hold a St. Patrick's tea, Saturday, March 14th.

We are looking forward to a visit from the Lord Bishop of the Diocese, March 15th. The Bishop will visit St. Mary's, Vegreville, on the same day.

ST. MARY'S, VEGREVILLE

THE REV. S. J. BELL

We very much regret the passing of Mr. Albert Walker, of the Vegreville district. Mr. Walker was a faithful member of St. Mary's, and had been a church warden for many years in England. He came to Canada from Oxfordshire. The funeral took place on Friday, 20th February, at 2 p.m., conducted by the Rev. S. J. Bell. Interment was at Riverside Cemetery. Our sympathy is extended to his relatives, Mr. J. Rogers (Vicar's Warden, St. Mary's), son-in-law and Mrs. Rogers, daughter.

Rural Deanery of Wainwright

ST. THOMAS', WAINWRIGHT

THE REV. L. M. WATTS

The congregation of St. Thomas' Church held a social evening on February 4th, in the parish hall. This evening was sponsored by Mr. and Mrs. H. Smart, and was spent in games and music. Every one voted it "a grand time." A delicious lunch was served at the close.

On Tuesday St. Thomas' W.A. held their regular meeting. A special missionary study was arranged for each second Tuesday during Lent.

The Lenten services commenced on Ash Wednesday in the church. Thereafter, on each Wednesday a Family Service and study will be held in the hall during Lent, conducted by the Vicar. The first was held last night. These are very interesting, and will prove helpful to all who attend.

There have been more gifts added to our parish hall in the form of benches, hat and coat racks and curtains for the kitchen windows. These are useful and necessary things given by members of the congregation.

The hall is proving its value every day. Only last Tuesday the Vestrymen were meeting in the vestry room; the Junior W.A. Girls held their meeting on the enclosed stage, while the ladies worked in the kitchen; and there could have been more meetings still, at the same time in the one hall without the least interference.

CHURCH MESSENGER

The Junior W.A., under the able leadership of Doris Forster, are working hard for their badges now. They are being taught First Aid and are also busy with their memory work. They were entertained by Mrs. Adams and Mrs. Taylor to a supper, on Tuesday evening. This was truly a delightful picture—the table spread on the stage and around the table were seated the Rev. and Mrs. L. M. Watts, Doris Forster, the hostesses and the girls. The girls voted it a delightful supper, and thanked their kind and thoughtful hostesses.

The 'Teen-Age Girls' Branch of the W.A. are using the Lenten season in which to study their most interesting study book, "Who Will Serve the King." While as yet they are few in number their enthusiasm is most encouraging.

The installation service for the new officers was conducted by Mr. Watts and the girls accepted their responsibilities with sincerity and marked reverence.

Our president, Miss Doreen Adams, represented our young people in the conducting of our youth service, in connection with the World Day of Prayer. Other girls of our branch were in attendance at the youth service which was held this year for the first time in Wainwright and at the Presbyterian Church.

ST. MATTHEW'S, VIKING

Itinerating Priest, THE REV. S. G. WEST

We were glad to welcome the Rev. S. G. West who celebrated Holy Communion on Sunday morning, 1st of February. In the afternoon the parish provided transportation for him to Tofield, through kindness of Mrs. Roy McDonald.

The Imperial Lumber Cup Trophy was competed for at a bridge party, held in the hall, on January 26th; the Cup winners were Messrs. Slavik and Laeser, and a sum of \$12.00 was thus raised for the W.A.

Monthly meeting of the W.A. was held at the home of Mrs. Walters, and an amount of around \$16.00 was turned in by Mrs. Earl Lawes and Mrs. Bird. A gift was presented to the retiring president, Mrs. Scott, and \$10.00 voted to church apportionment.

The Parish Annual Meeting was held on Tuesday, 3rd of February, with Rev. S. G. West presiding as chairman. Officers elected were: R. Clark, People's Warden; and A. E. F. Cary, Vicar's Warden. Members of the Vestry are as follows: James Heslop, J. Phillips, Walter Lawes, A. G. Bird, Mrs. Walters, and Mrs. Rayment. Synod Delegates appointed were the two Wardens, with J. Heslop and Walter Lawes as substitutes. After the meeting adjourned the W.A. served lunch.

Confirmation classes are to commence soon, and Hugh Y. Rayment named to make local arrangements.

Word was recently received here of the death of Rev. Lloydall-Bee, who had many friends here and in Tofield. It is recalled that the beautiful mounted Crucifix now in the west end of the church was presented to St. Matthew's by him, being partly constructed from wood taken from his ancient church in England.

Holy Matrimony: January 25th, Robert Wyllie of Vegreville, to Isabel Ann Stronach of Kinsella, by Rev. L. M. Watts of Wainwright.

HOLY TRINITY, TOFIELD

The Senior W.A. held their regular monthly meeting on February 5th, at the home of Mrs. A. E. Allan, with nine members present. After the usual devotional period, business was attended to. Dues, donations and Sunshine Bag receipts taken in at the meeting amounted to \$6.54; with ten dollars talent money handed in by a member and an additional ten dollars from the W.A. funds. It was decided to send \$20.00 towards the Apportionment. Members were reminded of the W.A. pledge, which we have been asked to meet at least quarterly and we hope to attend to this at the next meeting.

The Dorcas Secretary, Mrs. McCarthy, was given permission to order necessary material, articles, etc., for the bale. Arrangements were also made for a Tea to be held at the home of Mrs. Sinclair, on February 14th. This proved quite successful, eighteen dollars being received from this event. The Valentine decorations on the table and around the room were very effective. Thank you, Mrs. Sinclair and helpers. We were pleased to have such a lovely day, it being really warm—quite a contrast to the Sunday following which was extremely cold and windy.

The W.A. also served sandwiches, coffee, doughnuts, etc., at the Bonspiel, one evening before Lent, and realized around eleven dollars. Thank you, Mrs. Allan, for donating the doughnuts, and also the ladies who supplied cream, sugar, sandwiches, etc. Most of us got home in the early hours of the morning; nevertheless, we were glad to have this opportunity of adding a little to our W.A. funds.

Junior W.A. meetings were held on February 7th, 12th and 21st. They have recently bought materials for their Dorcas bale, and also supplied material for the curtains in the mission hall. Two blinds have been furnished by the Sunday School and the other blinds will be purchased as soon as funds permit. The girls have cut out their aprons and are working on same. The embroidered towels are finished and will be sent to Edmonton this week. Memory work and study periods are also being attended to.

Services. On Sunday, February 1st, Rev. S. G. West was welcomed at Evensong.

On February 15th twenty-two members of the Dr. Tofield Chapter, I.O.D.E., braved the elements to attend a special service held in the United Church, to commemorate Founders' Day (Feb. 13); this year being the 42nd anniversary of this nationwide and patriotic order.

On Friday, February 20th, we also met with other church members for the World Day of Prayer Services. Members taking part in the service from our church were Mesdames Barden, Robinson and Bailey. We alternate churches for these two special events and next year we shall have the honor of remembering these special days with services at our own church.

The Parochial Annual Meeting was held on Monday, February 2nd, in the mission hall. There was a good attendance. The various officers gave their reports and after the business period we met socially over a cup of tea and sandwiches, and were again given an opportunity of welcoming the Rev. S. G. West. Wardens and members of the Vestry include Messrs. Lancaster, Bellamy, Robinson, McCarthy, Porter, and Mrs. Bailey.

On February 5th Mr. J. W. Robinson left for Coal Valley for an indefinite period. Mr. Robinson has been very faithful over a long period of years and always did his best for the welfare of the Church. It seems strange not seeing him around attending to the many duties that came his way, and also acting as Lay Reader when necessary. We will look forward to his return.

Rural Deanery of Metaskiwin

ST. GEORGE'S, KILLAM
THE REV. C. E. F. WOLFF

The event of the month has been the visit of Bishop Barfoot to our church on Sunday the 15th, when he celebrated Holy Communion. A reception for the Bishop was held at the home of Mr. and Mrs. MacEwan on the Tuesday following and a very pleasant evening was spent with Rev. C. E. F. Wolff and most of the members of the church being present. We have not had a visit from the Bishop of the Diocese for many years, so his lordship's visit was especially welcome.

The annual Sunday School party for the children was held at Mr. and Mrs. MacEwan's home on Wednesday evening, the 11th February. Games were enjoyed after which prizes and gifts were presented by Mr. Wm. Halsall, assisted by Mr. Wolff.

The Women's Day of Prayer was held in our church on Friday afternoon, the 15th.

The meeting of the ladies of the W.A. will be held at the home of Mrs. Ernest Smith on Wednesday, March 11th.

During Lent Mr. Wolff hopes to hold weekly services with lantern slides every Tuesday evening.

MILLET

THE REV. W. T. ELKIN, Priest-in-Charge

On the afternoon of February 22nd Bishop Barfoot celebrated Holy Communion, assisted by Rev. W. T. Elkin, the address being given by the Bishop. We hope the Bishop will soon be able to visit us again.

Services are being held on the second and fourth Sundays in the month.

W.A.

The annual meeting of the Millet W.A. was held at the home of Mrs. A. Hopkin, on February 5th. The minutes of the annual meeting held January 7th, 1941, were read and adopted.

During the past year several teas and sales of home cooking were held. In December a very successful bazaar, with sales of needlework, home-cooking and novelties was sponsored by the W.A. and proceeds helped church pay up in full.

Thanks were extended to the past president, Mrs. D. Prichard, and secretary, Mrs. L. Dixon, for their splendid work.

Following officers were elected: President, Mrs. D. Prichard; Vice-President, Mrs. L. Dixon; Secretary, Miss P. Bear; Treasurer, Mrs. L. Dixon. Plans were discussed for the following year's work. The business meeting was adjourned, and a dainty lunch was served by Mrs. Hopkin, assisted by Mrs. D. Prichard. The next W.A. meeting will be held at the home of Mrs. L. Dixon, on March 5th.

A.Y.P.A.

At the annual meeting of St. John's A.Y.P.A., Millet, the following officers were elected for the 1941-42 season. President, Mr. R. H. Chapman, Vice-President, Miss Fay Rodney; Secretary, Miss Mollie Moore; Treasurer, Mrs. D. Prichard. Millet boasts a real active A.Y.P.A., three of its officers holding offices in the church and other organizations. The president, Mr. R. H. Chapman, is secretary-treasurer and people's warden of the church. The secretary, Miss M. Moore, is in charge of the Sunday School. The treasurer, Mrs. D. Prichard, is president of the W.A. In addition, Miss P. Bear, another member, is organist of the church and secretary of the W.A.; and Mrs. L. Dixon is vice-president and treasurer of the W.A. All members worked hard and helped considerably in making the W.A. annual bazaar a real success, by cleaning and decorating the hall and waiting on tables and stalls. At the church's annual meeting, the A.Y.P.A. again came to the fore, taking charge of the congregational social following business meeting. Financially, also, the A.Y.P.A. assisted the church greatly by helping pay off the apportionment in full.

CAMROSE

THE REV. WALLIS

We have held our congregational annual meeting. The form of such meetings is usually much about the same, it is the spirit which differs. Our group of people was representative, friendly, courageous.

Dr. H. B. Ness was re-elected Rector's Warden, and Mr. W. F. Grafton, People's Warden. The Vestry went back en bloc.

The Rev. Wallis voiced his thanks to all—gratefully for the past, hopefully for the future. The W.A. served refreshments.

Lent is here. Time passes so quickly, and in the rush, we hardly realize the precious things of life until they are gone. The world is in a chaotic state and the darkness may yet overshadow us more closely. An old general of long ago used to say to his men: "Trust in God and keep your powder dry"—and we need just such a philosophy today. We need to trust in God, not vaguely and lazily, as the line of least resistance, but with every part of our being, intensely, deliberately, and then help in every way possible.

"Then souls be brave and wait until the morrow,
Awake, arise, your lamps of purpose trim,
Your Saviour speaks across the night of sorrow,
Could ye not watch one little hour with Him?"

Clergy List

Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.

Name	Address
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.

RURAL DEANERY OF EDMONTON:

All Saints'

Rev. Canon A. McD. Trendell...10523 99th Ave.

Holy Trinity

Rev. N. J. Godkin, Priest-in-Charge.....
Rev. W. Edmonds.....11146 91st Ave.

Christ Church
Rev. E. S. Ottley

St. Faith's

Rev. W. M. Nainby.....11614 97th St.

St. Stephen's

Rev. J. C. Matthews.....9537 109th Ave.

St. Peter's and Good Shepherd
Rev. R. S. Faulks

St. Mary's and St. Mark's

Rev. A. Elliott.....11230 66th St.

St. Luke's and St. John's

Rev. W. H. Hatfield, Rural Dean....9014 85th Ave.

St. Paul's

Rev. F. Baker.....10718 126th St.

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Rev. R. Boas.....Gibbons

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..... Vegreville.
Rev. F. A. Peake Clandonald
..... Kitscoty
Rev. S. J. Bell..... Manville

RURAL DEANERY OF WETASKIWIN

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Rev. W. Elkin	Ponoka
Rev. F. W. Baker	Leduc.
Rev. J. W. Dicker	Hardisty.
Rev. C. E. F. Wolf	Sedgewick.
Rev. Geo. Mackey	Winfield

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Rev. Vincent Cole	Mayerthorpe

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Sister Amelia

Sister Lillas

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